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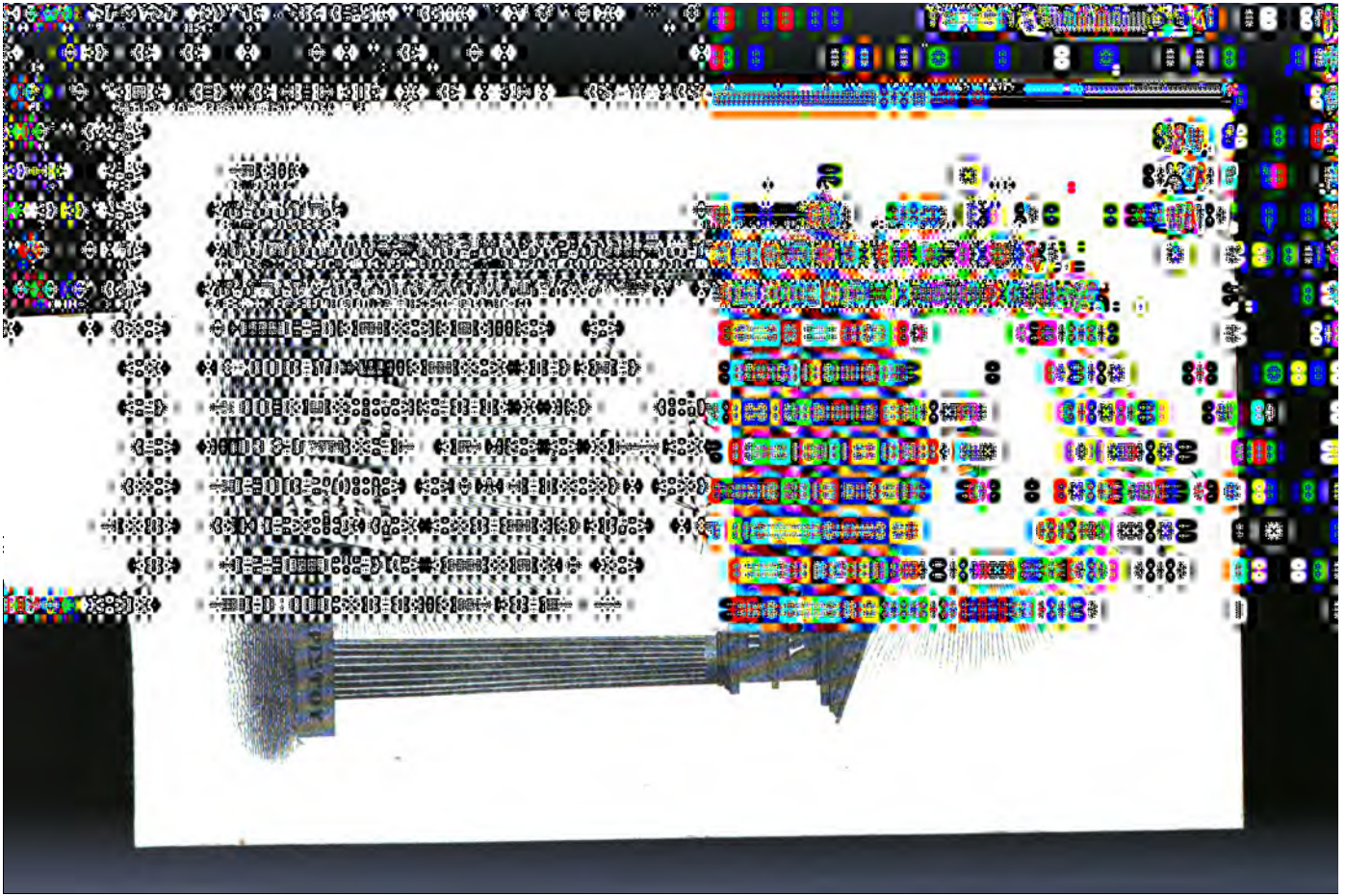

VOX CLAMANTIS

VOX CLAMANTIS

"He said, I am the voice of one crying in the wilderness."
JOHN i. 23.

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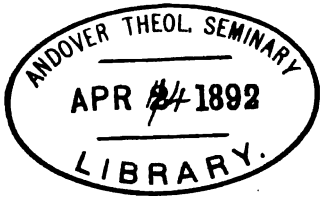

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PREFACE.

THE little book now offered to the public was written during the phenomenal winter of 1890–91 at Lahore, the capital of the Punjaub. It grew under the writer's hands, and was not the result of any preconceived plan on his part, and he begs his readers' indulgence for the imperfections with which it abounds.

In writing it he found himself led into many ideas which were new to himself, though they may not be new to all his readers. The name given to the book is not euphonious. It has been chosen partly as committing the writer to nothing, partly because he hoped it might serve to call the attention of some to a work which cannot but be regarded as ambitious, if not presumptuous.

For instance, the second volume consists of a sketch of the central Figure of all history, an endeavour to set Him before his readers as He appeared to His con-

temporaries. It is, of course, quite inadequate, as any such attempt must be; if it succeeds in making its Subject more intelligible to some, the attempt will be justified.

In another direction he was surprised to find how erroneous were his former ideas, those, namely, concerning the Enemy of God and man, the slanderer who traduces God to man, and man to his Maker. The second part of the first volume, entitled "The Pitchpot," was only written after the second volume was nearly complete, and cost the writer a more serious effort than any other part of the book—a fact difficult to explain if, as the Enemy would have us believe, he has no personal existence. The writer earnestly commends it to his readers' notice, as it is in a great measure by erroneous ideas about his own personality, aims, and methods, that our ghostly enemy contrives to get the advantage of us.

On the subject of physical science, and the way it is treated in God's Word also, the writer was surprised to find how inadequate his former ideas proved. He hopes the remarks put forward, if not based on a strictly logical method, will be found useful as a working theory. So far as he is aware nothing new has been advanced, as indeed the subject has been

most ably treated by others to whom he desires here to offer his grateful acknowledgments.

In conclusion, the writer can only offer his little contribution to his fellow-Christians of all denominations, with the sincere hope that they may find in its perusal some of the pleasure he has found in its compilation.

RALPH SADLER.

PATERNOSTER HOUSE,
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VOLUME I.

QUID EST VERITAS?

EST VIR QUI ADEST.

FRIEND, though thy soul should burn thee, yet be still;
  Thoughts were not made for strife, nor tongues for swords;
  He that sees clear is gentlest of his words,
And that's not truth that hath the heart to kill.
The whole world's thought shall not one truth fulfil;
  Dull in our age, and passionate in youth,
  No mind of man hath found the perfect truth:
Nor shalt thou find it; therefore, friend, be still—
  Watch and be still, nor hearken to the fool,
  The babbler of consistency and rule.
Wisest is he who, never quite secure,
  Changes his thoughts for better day by day.
To-morrow some new light will break, be sure;
  And thou shalt see thy thought another way.

[Lines by an American poet, with apologies to the Author.]

MODERN SCIENCE AND REVELATION.

1. THE controversy between modern science and revelation is as unending as it is unprofitable. For the most part it results from the parties to the argument not fully understanding the premises, or perceiving where agreement or opposition is possible. Often the one side or the other fights shadows merely, and not realities, as when science opposes, not revelation, but popular fallacies on the subject, or when those on the other side assail the hasty conclusions and immature results which science soon rejects of her own accord.

2. A notable attempt has been made by two of the foremost thinkers in the domain of physical science to show that modern science and revelation are not opposed, but greatly in accord. Allusion is here made to "The Unseen Universe," by Professors B. Stewart and P. G. Tait. Large reference will be made to this work, both because it contains many of the most advanced thoughts of the day in physical science, and because the proposition maintained by

the authors, that all truth is one, and that the means of reconciling the controversies between science and religion lies in the unseen, cannot be denied. The work is difficult for the ordinary reader on account of the abstruse scientific thought in which the authors indulge, and they appear to have some singular ideas about the meaning of some passages of Scripture. Nevertheless their work is of great interest, and, as will be seen, the present writer is largely indebted to its authors.

3. In attempting any comparison between Holy Writ and the observations and deductions of science, it is necessary always to remember that the sacred record is not merely a history of certain occurrences, but that it is, above all, a revelation given by God Himself of certain selected parts of His dealings with men, which He has thought fit to have written for our instruction, that we may learn to understand His character, and to know Him; for *this* is eternal life, to know the only true God, and Jesus Christ whom He hath sent. From this object of Holy Writ it results, among other things, that while the language employed is always most carefully chosen by the Omniscient God for the purpose in hand, it is not ostensibly scientific, and while it is in some notable instances most exactly in accord with the best science of the day, it often speaks the language of poetry, and always addresses itself to man living upon the earth. This latter point it will be necessary to return to when we come to speak of the record of the Creation.

4. In their preface to the third edition of "The Unseen Universe" the authors say: "We are, no doubt, endeavouring to bring about a reconciliation between science and religion. In order to accomplish this we must first find out what is the fundamental principle of science; next, what is the fundamental creed of the great majority of Christians; and then endeavour to show that the two are not incompatible with each other. In carrying out this process we have been led to regard the principle of continuity as the great law which regulates scientific inquiry, and there cannot be a doubt that the Old and New Testaments are regarded as authoritative expositions of religious truth."

5. There is no doubt that the principle of continuity is the great law which regulates scientific inquiry. For an account of it, reference should be made to the book itself. It must suffice here to say that it demands that all things shall, so far as possible, be regarded as the result of known existing laws of the physical world, and that acts of creation or other interventions from without should not be supposed in order to account for phenomena, save when no other explanation is possible. In fact, the authors say with Horace—

"Nec Deus intersit nisi dignus vindice nodus."

6. This, of course, is the only principle on which science can investigate phenomena. It is necessary,

however, when we come to consider Holy Writ, to remember that this is a revelation given by the Almighty Himself, and if it recounts an intervention in the material, it is certainly not for man to question the suitability of the occasion, nor to judge whether the difficulty were such as to justify the intervention —in fact, that ours is a faithful Creator. Having created the race of Adam, He does not leave it to blind chance, nor sit above and watch merely, as the gods of Epicurus were fabled to do. On the contrary, His delights were ever with the sons of men, and His one desire in respect to us is to reveal Himself, to come into contact with each one of us, and He exhausts the language of human affection in order to explain His relations to us. Nay, those very relations were instituted by Him when He made man in His own image, after His likeness, in order to show forth dimly, as in a defective mirror, the closer and more intimate relations He would cultivate with us. Perhaps no better comment on His attitude towards men could be found than the following description of the gods of Epicurus, which may serve by contrast to hint at what Jehovah is in His dealings with the sheep of His hand.

The Gods of Epicurus.

"For they lie beside their nectar, and the bolts are hurled
Far below them in the valleys, and the clouds are lightly curled
Round their golden houses girdled with the gleaming of the world,

Where they smile in secret looking over wasted lands,
Blight and famine, plague and earthquake, roaring deeps and fiery sands,
Clanging fights and flaming towns, and sinking ships and praying hands;
But they smile, they find a music centred in a doleful song,
Steaming up, a lamentation and an ancient tale of wrong,
Like a tale of little meaning though the words are strong;
Chanted from an ill-used race of men that cleave the soil,
Sow the seed and reap the harvest with enduring toil,
Storing yearly little dues of wheat and wine and oil;
Till they perish, and they suffer—some, 'tis whispered, down in hell
Suffer endless anguish; others in Elysian valleys dwell,
Resting weary limbs at length on beds of asphodel."

7. On the other hand, it must be remembered that human nature is such that no trace of these dealings will ever be found by researches in physical science. Jesus of Nazareth, whom Christians name the Saviour of the world, and of whom even His enemies testified that He spoke as never man spake, told His followers: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." And this was subsequently verified, for the chief priests of the Jewish nation and the Pharisees, with the concurrence of the Roman governor, made His sepulchre sure, sealing the stone and setting a watch. When, however, the Roman watch came and reported to them the fact of the resurrection, they were not convinced of it, but bribed the soldiers heavily to say that His disciples stole Him away

while they slept. It is certain, therefore, that no considerations derived from physical science can ever persuade men of the truth of revelation. At the same time it is well that those who find a difficulty, owing to the objections made in the name of science, should understand that there is certainly nothing in the observations and deductions of men of science which can invalidate one word of revelation, and this essay is an endeavour to show this.

8. Before proceeding further, it will be well to notice one or two occurrences which often form the subject of ridicule by thoughtless persons, or those who have no faith themselves, and would be glad to destroy it in others. The former class may benefit by reading the following remarks, the latter are little likely to do so; and this essay is not intended for them, for it is obviously useless for them to pretend to be interested in the agreement, or otherwise, of the teachings of physical science with a revelation whose possible reality they do not admit, and have no desire or intention of admitting.

9. The first occurrence, then, which it is proposed to notice is the story of the prophet Jonah. It is difficult to say why this should be such a common subject of incredulous comment. It contains nothing less credible than many other narratives, and certainly does not conflict with anything science can tell us, so that there seems little reason why it should attract so

much notice, unless—which is more than probable—it was expressly designed for the purpose. What, then, is there so incredible or ridiculous in the story? Is it objected that whales do not frequent the Mediterranean, or that no known species of whale could swallow a man? The reply is easy, viz., that there is nothing in Scripture to indicate that it was a whale. Where the occurrence is alluded to in the New Testament, neither the speaker nor His hearers were considering a point of natural history, and the word has no more special meaning than any other indicating a monster of the sea. But turn to the narrative itself, and what do we read?

"Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights. Then Jonah prayed unto the Lord his God out of the fish's belly. . . . And the Lord spake unto the fish, and it vomited out Jonah upon the dry land."

This narrative cannot possibly come in conflict with science as regards the possibility of the swallowing. It is stated that "God had prepared a great fish" for the purpose; and if science can show that no known denizen of the deep is capable of the feat, the only conclusion would be that it was unique of its kind, and was allowed to perish when it had fulfilled the intention of the Almighty. Of course there is great difficulty in comprehending how the prophet's life could be preserved for three days and three nights in such an asylum, but that is no more incredible than many

other occurrences recorded in Holy Writ and profane history. The difficulty, then, would seem to be a moral one; in short, men say, Here is a story on a par with the wonders of fable, and unworthy of serious belief on the part of reasonable men. How can it consort with the dignity of the Almighty to require us to accept such a story as solemn fact?

10. Let us then consider some part of the results of this intervention for which men can see so little object or justification, always remembering that what we can trace of its effects can be but a part, and that a very small part, of its real effect. In the first place, then, the immediate effect upon the rebellious prophet was great. He learned a lesson of which he was greatly in need, and it is recorded for the instruction of others who need to learn something of the power and long-suffering of the Almighty in His dealings with His rebellious children. Next, by it the prophet is prepared and made willing to perform the duty assigned to him of preaching to Nineveh, whereby the inhabitants were moved to repentance and saved from destruction. We are not told whether the occurrence was instrumental in calling attention to himself and his mission on the part of the Ninevites otherwise than through its effect upon the prophet himself, but we do know that its effect was not confined to the prophet's own time. The history was known and accepted among the Jews, and when a greater than Jonas came among them they sought a sign from Him. Not that signs in

abundance were not given to all who had eyes to see or ears to hear, but that they had neither, as the event proved.

They were rebuked, and told that no sign should be given them but the sign of the prophet Jonas: "For as Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth."

Accordingly, when He was buried they sealed the stone and set a watch. The result has been already noticed. No more conclusive sign could have been given them, nor any more complete demonstration of the uselessness of such signs to convince the unwilling or to generate faith.

11. Another occurrence which has been pitched upon as a matter for objection, if not of ridicule, is recorded in these words: "But his" (Lot's) "wife looked back from behind him, and she became a pillar of salt" (Gen. xix. 26). These words form, as it were, a hasty parenthesis in the main narrative, and constitute all that is told us of the event. They record in striking language an occurrence too important, for men's sake, to be omitted, but which could not be noticed at greater length without disturbing the course of the main narrative, and producing, so to speak, false perspective in the word picture. And the effect of these simple words shows that they have done their work on the minds of men. Who knows not the fate of Lot's wife?

But why is it a subject for incredulity? Does any one suppose, as Professor Huxley hints,* that the intention of the narrative is to convey the idea that the substance of the woman's body was transmuted into chloride of sodium? If the avowed purpose of the writer were not hostile to the historical truth of the Scripture record, one would surely conclude that he was ridiculing, not the narrative, but the childishness of those who could so understand it; and indeed, this may be his purpose. If so, one can only hope that his shaft, finding none to hit, will recoil upon himself; for surely nothing but perversity could put such a construction upon the words. The destruction of the cities of the plain is recorded in the following words:—

"The Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven: and He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. . . . And Abraham got up early in the morning, to the place where he stood before the Lord: and he looked towards Sodom and Gomorrah and toward all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace."

In the hiatus indicated in the above quotation stands the verse first quoted recording the fate of

* See his article, "Lux Mundi and Science," in *Nineteenth Century*, for July 1890.

Lot's wife. If exception were made to the account of the destruction as incredible, such objection would be at least intelligible, but to select this minor incident for incredulous comment is hardly so, and indicates that any one doing it has been struck by it, and quite failed to see or understand the sublimity of the main narrative; and doubtless it was intended to catch and arrest the attention. Imagine a Russian sentry exposed to a snowstorm and frozen at his post. After a time the wind lulls, and the snow clings to the figure and piles up upon it until the figure of a man can no longer be distinguished, but only a pile of snow, where the sentry stood. Would it be an abuse of language to say the sentry became a pillar of snow? Or would any one imagine, from such an expression, that the substance of the man's body was changed into snow? But what is the use made of the event in the New Testament? There is one allusion made to it, and only one, recalling the brevity of the parenthesis in which it is recorded. The passage runs thus:—

"Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded, but the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away; and he that is in the

field, let him likewise not return back. Remember Lot's wife. Whoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. I tell you in that night there shall be two in one bed, the one shall be taken and the other left. Two shall be grinding together, the one shall be taken and the other left. Two shall be in the field, the one shall be taken and the other left."

12. The fact is, this "pillar of salt" stands as a divinely appointed sign-post, and those who will not read the sign, which they cannot ignore, bear witness against themselves, by the futility of their remarks upon it.

To what, then, does it point? To the whole sublime narrative contained in Gen. xviii., xix.

We read there of the appearance of the Lord to Abraham in the plains of Mamre, when "he lifted up his eyes and, behold, three men stood by him," his hospitable entertainment of them, and their promise concerning the birth of Isaac. How they rose up from thence and looked towards Sodom, and Abraham went to bring them on their way. And the Lord said, "Shall I hide from Abraham the thing which I do?" and the remarkable interview in which Abraham pleads for the cities of the plain, the arrival of the two angels at Sodom at even, and their entertainment by Lot, who seems to have been as instinctively moved to friendship, as the other inhabitants were to enmity, by them: Lot's belief in

their message, and his endeavour to induce his sons-in-law to flee with him, and his failure: the urgency of the angels in hastening Lot away, his lingering until they laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters: the Lord being merciful unto him, his reluctance to take their advice and escape to the mountain, and the permission to escape to Zoar, and the delay of the doom of Sodom till he arrived there: and finally the catastrophe itself.

The living interest of the narrative, the sublime and terrible incidents recorded, quite dwarf the particular incident for all who have eyes to see them; just as sign-posts are passed, almost without notice, by those whose attention is given to the beauty or interest of a country-side through which they pass. But in the New Testament the interest rises to a far higher pitch, and the main features of the Old Testament narrative now form but a type to point forward to incidents, beside which they in their turn sink into insignificance. And, again, three words stand, replacing the parenthesis, which forms, so to speak, the original sign-post, to catch the attention of the careless. Where is the eye to see, the ear to hear, the lesson these things have for this day?

13. These two incidents have been selected for notice here because they have been specially mentioned in a paper by Professor Huxley in *Nineteenth Century*, July 1890, entitled "Lux Mundi and Science." To

give the author his due he recognises their importance; he sees that if these be conceded, all Scripture is safe from his attacks; and he skilfully avoids any controversy on the subject, contenting himself with pointing to their incredibility, which for him is their chief feature, and seeking to turn away attention from them as from affairs of no moment whose credibility is admittedly doubtful. Instead of directing his attacks on Scripture, he turns his attention to certain apologists of Scripture who have traitorously given up the stronghold, have thrown away as useless "the sword of the Spirit which is the word of God," and made admissions which the opponent of revelation uses against them—not against revelation—with deadly effect. These apologists and their arguments remind us of nothing so much as Uzzah and his well-meant but futile attempt to stay the ark of God with his hand. God's ark needed no such unauthorised intervention, and to show how jealous He is of such action in regard to it, "He smote him, because he put his hand to the ark, and there he died before God."

14. This paper by Professor Huxley will claim further attention presently; meanwhile let us notice yet a third incident, which is often held up to ridicule by superficial readers, who neither see nor care to see the real story, but only the physical adjuncts. Truly of such it may be said that seeing they see not, and hearing they hear not; and not only so, but it may be added that, like the idols of old, "neither

speak they through their throat." For they worship idols — εἴδωλα, images, phantoms of their brain, having, like the idols of old, external physical substance but no life—and such as idols are, such are their worshippers. The incident referred to is that of Balaam's ass which spoke. Here the only thing they see is the outward incident of a donkey speaking. For the real story they are as deaf and dumb as any idol of wood or stone. They can see the statement that Balaam's ass spoke, and feign amusement and incredulity. It does not fit in with their ideas, and if they could be convinced of its reality they would be angry as Balaam was and as idol-worshippers are wont to be when their gods displease them. But turn to the narrative and see what is recorded there.

15. Israel, God's chosen nation, has been delivered out of Egypt, by mighty signs and wonders, and Pharaoh has perished in the Red Sea. The law has been given from Sinai. The people have been led to the borders of the promised land, and refusing to go in have been turned back to wander forty years in the wilderness. These forty years are nearly over, and again they are journeying towards the land of promise.

Sihon, king of the Amorites (incestuous descendants of Lot, like the Moabites), refuses to let God's people pass through his land on peaceable terms, and has been destroyed in battle and his land taken. Then the children of Israel pitch in the plains of Moab,

and Balak, their king, is afraid of them, and sends to Balaam to come and curse them. God tells Balaam, "Thou shalt not curse the people, for they are blessed;" and Balaam reluctantly sends the messengers away, excusing himself because "he cannot get leave to go." Balak sees that he only needs pressing, and sends again, and Balaam, instead of refusing at once, keeps them for the night, and is told to go with them, but to say only what he was bidden. Balaam should have known that his journey could only result in offending Balak or defying God, yet he goes, and God's anger is kindled, and He sends His angel, who "stood in the way for an adversary against him." Balaam's ass, with more discernment than the prophet, turns aside into the field, and the prophet strikes her and turns her back into the way. The prophet will not see, and the angel stands in another place between two walls. It is not God's purpose to kill the foolish prophet, but to make him see his folly. The ass sees the angel again, and crushes Balaam's foot against the wall. Again the prophet strikes her, and again the angel moves, and stands in a narrow place, where there can be no turning aside. "And when the ass saw the angel of the Lord she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with his staff. And the Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee that thou hast smitten me these three times? And Balaam said unto the ass" (could perversity go further?), "Be-

cause thou hast mocked me. I would there were a sword in my hand, for now would I kill thee. And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden ever since I was thine, unto this day? Was I ever wont to do so unto thee? And he said, Nay. Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face."

16. Now, what is there in all this which appears incredible, save indeed it be the perversity of Balaam, or the long-suffering with which the Almighty deigns to act, if by any means He may bring the rebellious prophet to his senses? It must be remembered that the Bible must be considered, if considered at all, as God's revelation to man, whereby man may learn to know his own perversity and the long-suffering of God, who willeth not the death of a sinner, but seeks by all means to turn him from his evil way. Now, what possible means could be devised, so effectual as those recorded, to make Balaam see his own folly and rebellion? It is absurd to talk of the impossibility of an ass speaking with man's voice. No one for a moment supposes such a thing possible where no one is concerned but the ass and her master. They settle their mutual relations by the use of their natural faculties. The subject in hand is far different, viz., the dealing of God with His perverse prophet. He seeks not to govern the prophet's external action

merely, but to touch and convince his heart, and for this purpose condescends not only to send the angel to oppose him in the way, but when the prophet is found so blind and perverse as not to understand, He *opens the ass's mouth.* But the prophet is so far from being sobered that he cannot even yet understand, nor reflect that no ass can speak of its own motion or action, and actually replies to it as if this were an ordinary occurrence. Whether he expected to remain on speaking terms with his beast for the rest of his life does not appear, but it is quite clear that he is too much preoccupied with his own thoughts even to notice the extraordinary nature of the event, or to ask himself what is the meaning of it, just as those who hold the story up to ridicule, or class it among fables, are incapable of seeing the real facts as they are related, or their practical bearing, and the reason why they are recorded and open for them to read even up to this day.

17. It will be well to remark here that, if "the principle of continuity is the great law which regulates scientific inquiry" (see preface to third edition of "The Unseen Universe," already quoted), it is no less the law of Divine revelation, and as such will be found wholly applicable to Holy Writ, and to God's action as recorded therein. And if a breach of continuity is inadmissible in material occurrences, as the man of science maintains, it is still less possible in the superior sphere of the spiritual, of which science as expounded

in "The Unseen Universe" inclines to believe the visible and material to be a subsidiary phenomenon.

In the case of two of the narratives referred to, we find a prophet of God, one who held converse with Him, was received into His confidence, and used to make known His will to other men, opposing that Holy will himself and rebelling against it. In each case we find that this unnatural and unjustifiable conduct was rebuked by occurrences as singular and inexplicable in the eyes of men. Which is more strange or incredible, that Jonah should refuse to carry God's message to Nineveh, and attempt to flee from His presence, or that God should manifest His own power, and the prophet's utter weakness and folly, in the manner related? So in the case of Balaam. Which is more marvellous, the madness of the prophet or the infinite compassion and long-suffering of the Almighty? And in comparison of these, what difficulty is there in believing that He who made both asses and men and gave them their characteristic voices should, when the prophet behaved with less understanding than his own beast, rebuke him by causing his ass to speak with human voice? As regards the third occurrence, the fact seems to be simply that Lot's wife was so unwilling to be saved, that she became involved in the destruction from which God used every means—even to the laying hold of her hand by the angel and dragging her from the doomed city—to deliver her. Lot, as we see, was so far prevailed upon as to entreat permission to

flee to Zoar; but his wife apparently could not be weaned from her ties with the cities of the plain, and was consequently involved in their calamity, and became a warning to all ages, that even Divine compassion is powerless to save those who will not hear, and sever the bonds by which they are entangled with those who are given over to destruction.

18. Having now examined the position of the authors of "The Unseen Universe," and the great principle of continuity for which they contend, in its application both to physical science and to revelation, we must say a few words about their work from another point of view. In this work we come in contact with an attempt, and a very able and honest attempt, on the part of men of science, to show that the Divine record is eminently compatible with modern science. This, I think, is a fair statement of the case, for the authors are certainly students of science and of human wisdom first, so far as they exhibit themselves in their book. We need, however, great discretion in accepting their conclusions, lest the apparently friendly and reverent attitude of the authors should betray us into admissions concerning the sacred record which would lay us (not the Bible) open to attacks from other quarters. For one thing, the very title of the book should warn us to beware how the authors deal with that fundamental point of Christian doctrine, "the resurrection of the body." The full title runs as follows:—

THE

UNSEEN UNIVERSE;

OR,

PHYSICAL SPECULATIONS

ON A

FUTURE STATE.

BY

B. STEWART AND P. G. TAIT.

"The things which are seen are temporal, but the things which are not seen are eternal."

Accordingly it will not surprise the intelligent reader to find the authors maintaining that as the physical universe had its commencement in time by creation, so will it have its end in time by gradual degradation of its energy and disappearance of its very corporeal existence. Consequently the resurrection of the body forms no part of the future they imagine for the human race, any more than they contemplate the hope of a "restitution of all things," a time when the creation shall be delivered from the bondage of corruption, and the curse shall be removed from the earth. Neither do they look for new heavens and a new earth in the material sense. In fact, they forget that Christ came to destroy the works of the devil, and to fulfil the whole law of God and accomplish His purpose. The creation of man in God's image, constituted of body, soul, and spirit, carries with it the necessity that that image shall not be permanently defaced or altered as it would be by the final annihilation and loss of the material body. This is a practical application of the doctrine of continuity to revelation, far transcending any use of it in respect to physical science.

19. Leaving the further consideration of this subject, let us now glance at a very different essay, viz., Professor Huxley's "Lux Mundi and Science," published in the July 1890 number of the *Nineteenth Century*. Here we have a very different attitude on the part of the writer, who states that the

Mesopotamian records indicate "that the assignment of no more than 4000 years to the period between the time of the origin of mankind and that of Augustus Cæsar is wholly inadmissible." Also that "the antagonism between natural knowledge and the Pentateuch would be as great if the speculations of our time had never been heard of. It arises out of contradiction upon matters of fact. The books of ecclesiastical authority declare that certain events happened in a certain fashion; the books of scientific authority say they did not. As it seems that this unquestionable truth has not yet penetrated among many of those who speak and write on these subjects, it may be useful to give a full illustration of it. And for that purpose I propose to deal at some length with the narrative of the Noachian Deluge given in Genesis."

After reading this bold defiance and the no less plainly declared intention "to deal at some length with the *narrative given in Genesis*," it is somewhat startling (when one wakes to the fact after perusal of the essay) to see that the author has never touched the biblical narrative at all, but has confined himself entirely to what modern writers have to say about it. And this inconsistency, whether conscious or not, is carried into the very title of his essay; for at the beginning he heads it "The Lights of the Church and the Light of Science," but the pages which contain the essay are headed "Lux Mundi and Science."

20. The attitude of the author will be easily gathered from the above quotations and remarks. For the present we may content ourselves with another quotation, which Christians, and especially Christian apologists, would do well to consider, "*Licet et ab hoste doceri*," and it is easy to make admissions, which the man of science can turn to his own purposes, as has been done in the paper now under consideration. Professor Huxley writes: "My utmost ingenuity does not enable me to discover a flaw in the argument thus briefly summarised. I am fairly at a loss to comprehend how any one for a moment can doubt that Christian theology must stand or fall with the historical trustworthiness of the Jewish Scriptures. The very conception of the Messiah or Christ is inextricably interwoven with Jewish history; the identification of Jesus of Nazareth with that Messiah rests upon the interpretation of passages of the Hebrew Scriptures, which have no evidential value unless they possess the historical character assigned to them. If the covenant with Abraham was not made; if the circumcision and sacrifices were not ordained by Jahveh; if the 'ten words' were not written by God's hand on the stone tables; if Abraham is more or less a mythical hero such as Theseus, the story of the Deluge a fiction, that of the Fall a legend, and that of Creation the dream of a seer. If all these definite and detailed narratives of apparently real events have no more value as history than

have the stories of the regal period of Rome, what is to be said about the Messianic doctrine which is so much less clearly enunciated? And what about the authority of the writers of the books of the New Testament, who on this theory have not merely accepted flimsy fictions for solid truths, but have built the very foundations of Christian dogma upon legendary quicksands?"

Exactly so! The Agnostic states the case admirably. The dumb ass has spoken. Will Christians feel the rebuke? Later on he says: "Notwithstanding diligent search, I have been unable to discover that the universality of the Deluge has any defenders left, at least among those who have so far mastered the rudiments of natural knowledge as to be able to appreciate the weight of evidence against it."

This may be, because those who believe the sacred record see no object in defending it against such opponents as the writer. They are not so mad as to condescend, like Balaam, to hold a conversation with an ass, and try to convince it by argument. But, on the other hand, it may be in the case of many, because they have given up their hold on things spiritual and find nothing strange in the arguments of those who place the natural intellect, and the weak deductions of reason, above the light of revelation. For such there is but one end; they will come to a point where their reason is confounded, and they will have no choice but to walk by faith or turn back. Just so was it when a hard saying of the Prophet of

Nazareth caused many, who had followed Him, to go back and walk no more with Him, and His most ardent disciple could only reply to His question, "Will ye also go away?" by saying, "Lord, to whom should we go? Thou hast the words of eternal life."

21. Let us now turn to the sacred record and see what it really does assert concerning the physical universe at large and the earth in particular. Its opening words run thus:—

"In the beginning God created the heaven and the earth."

This statement is complete in itself, and there is nothing to indicate what lapse of time occurred, or what mighty changes the material universe underwent in accordance with the laws of matter or the Divine *fiat*, between the event thus succinctly narrated and those which follow. Paraphrased in modern language, it amounts to saying that the physical universe, comprising the stars, the sun, the moon, and the earth, came into being by the *fiat* of the Almighty and is not self-existent from eternity.

This is worthy of note, because ancient records have been found very similar to the Mosaic account of the Creation, but differing from it in this fundamental point, asserting in fact that matter had no beginning. In this connection it will be well worth our while to see what the best science of the day has to say upon the subject. It is impossible here

to go into the matter fully, but an endeavour will be made to state results briefly, and those interested may read further for themselves.

22. From the phenomena of radiant heat, light, electricity, &c., men of science have come to recognise the existence of what they call "ether." This is not matter in the ordinary sense of the term, inasmuch as it is unknown to the chemist and to the student of terrestrial mechanics. Nevertheless it appears that it is material, as Sir William Thomson has made a calculation from which he deduces that a cubic mile of ether near the earth has a mass which must be at least $\frac{1}{1,000,000,000}$ lb. avoirdupois. This ether pervades all space and exhibits some of the characteristics of a perfect or nearly perfect fluid, others which we find associated with extreme rigidity. Sir William Thomson has suggested that the particles of ordinary matter may be vortex rings formed in this all-pervading ether, which would thus constitute the material of all creation. The details of Sir William Thomson's vortex-atom * theory, the arguments for and against it, and the deductions possible on the assumption that it, or something like it, is the fact, cannot be detailed here. Suffice it to say, that it appears highly probable, if not fully proved in the light of modern science, that ordinary matter is an evolution, a phenomenon, of this omnipresent ether, a substance which is incapable of affecting our senses, save as

* Consult "Encyclopædia Britannica," article "Atom."

the medium of light, electricity, &c., and whose existence we can only know by an effort of reason. Now, in Hebrews xi. 3 we have another and very remarkable statement concerning the creation of the physical universe. It runs thus: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made from things which do appear." From what, then, were they made? Apparently from things which do not appear, such as this mysterious ether of which men of science tell us, or from atoms formed out of it, as bricks are made from clay or as coins are struck off in the Mint. Compare, for instance, the following passages from the writings of Professor James Clerk Maxwell:—

"Now the ether or material substance which fills all the interspace between world and world, without gap or flaw of $\frac{1}{100,000}$ inch anywhere, and which probably penetrates through all grosser matters, is the largest, most uniform, and apparently most permanent object we know; and we are therefore inclined to suppose that it existed before the formation of the systems of gross matter which now exist within it, just as we suppose the sea older than the individual fishes in it." [Extract from a letter from Professor James Clerk Maxwell to the Lord Bishop of Gloucester and Bristol.] Here is another passage from the same author's "Discourse on Molecules" delivered before the British Association in September 1873: "But though in the course of ages catastrophes have

occurred and may yet occur in the heavens, though ancient systems may be dissolved and new systems evolved out of their ruins, the molecules out of which these systems are built—the foundation-stones of the material universe—remain unbroken and unworn. They continue this day as they were created—perfect in number, measure, and weight; and from ineffaceable characters impressed on them, we may learn that those aspirations after accuracy in measurement, and justice in action, which we reckon among our noblest attributes as men, are ours, because they are essential constituents of the image of Him who in the beginning created not only the heaven and the earth, but the materials of which heaven and earth consist." Compare these conceptions of men of science with the passage above quoted, and consider whether any language could have been chosen more suitable at once to stimulate inquiry in the realms of physical science, and to satisfy the demands which those who should follow this branch of knowledge might come to feel for such a statement as might meet and accord with their legitimate deductions in that sphere.

23. Reverting now to the first chapter of Genesis. The origin of the physical universe having thus been given in the tersest possible language, the sacred narrative now proceeds to describe the state of the earth at the time when "the Spirit of God moved upon the face of the waters." This was evidently

not "in the beginning," for the earth was already in existence. From this point onwards the narrative concerns the earth only, and the rest of the universe only as it affects the earth or is seen from it. It is extremely condensed, like a rapid and slight but highly artistic sketch in which every touch tells and nothing is superfluous for the purpose of the writer. This indeed is characteristic of all Scripture, and if repetitions occur—as they do—we may be very sure they have their object, and that the revelation is not terse in one place and diffuse in another without reason, but that all is carefully designed, not to teach us physical science, but to make known to man what he is and what his relations are with things and persons seen and unseen, especially the latter. As an introduction to the work of the six days, it will be well to read a remarkable passage in one of the most remarkable books in the Bible, viz. the Book of Job.

24. The passage referred to runs thus :—

"Then the Lord answered Job out of the whirlwind, and said, Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou Me. Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding. Who hath laid the measure thereof, if thou knowest? Or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? Or who laid the corner-stone thereof

when the morning stars sang together and all the sons of God shouted for joy? Or who shut up the sea with doors when it brake forth as if it had issued out of the womb? When I made the cloud the garment thereof, and thick darkness a swaddling band for it, and brake up for it my decreed place, and set bars and doors and said, Hitherto shalt thou come and no farther, and here shall thy proud waves be stayed? Hast thou commanded the morning since thy days; and caused the dayspring to know his place, that it might take hold of the ends of the earth that the wicked might be shaken out of it? It is turned as clay to the seal, and they stand as a garment. And from the wicked their light is withholden, and the high arm shall be broken."—Job xxxviii. 1–15.

25. Here we find the Almighty speaking of the construction of the earth under the figure of an earthly building of some sort. What are the precise physical features corresponding to the terms "foundations," * "sockets" (see margin), and "corner-stone" it is clearly impossible for any man to know, save by revelation from Him who so speaks; but it appears to relate to what men of science would term the aggregation of the matter of which the earth is composed (compare Professor Clerk Maxwell's use of the term "foundation-stones of the universe" quoted in para.

* For an interesting theory concerning these words, reference may be made to Piazzi Smyth's book on the Great Pyramid.

22), and it is evidently antecedent to the work of the six days of Genesis i. An attentive consideration of the passage seems to point to the conclusion that it records, so to speak, a previous creation begun when the "foundations" were laid, and concluded by the laying of the "corner-stone," an event so joyful that "the morning stars sang together and all the sons of God shouted for joy." If this is the intention, however, the world so called into existence must have perished like the Adamic world by a deluge, for in the next verse we read of the sea breaking forth apparently from the interior of the earth; whereupon the Almighty wrapped it in a garment of cloud and swathed it like an infant giant in thick darkness. This apparently (for it is impossible to dogmatise in such a matter) brings us to the condition of things when "the earth was without form and void, and darkness was upon the face of the deep;" for the next verse appears to allude, in poetical language, to the work of the third day, just as the following verse recalls the work of the fourth day. If this is the intention, then verse 14 would appear to allude to the rotation of the earth on its axis like a lump of clay on the potter's wheel, while the earth is no longer swathed in cloud and darkness, but has for a garment the blue vault of heaven with its myriad stars in which has been set a tabernacle for the sun (Psalm xix.)—a glorious garment this, which declares the glory of God to the seeing eye, but from the wicked their light is withholden.

26. And here it is well to note how in this passage a hint is given of a previous creation ruled over by another race previous to Adam, a race which was associated with an order of things (κόσμος) which was overwhelmed in an universal deluge when "the sea brake forth as if it had issued from the womb." Whether such a world (κόσμος) ever really existed is not definitely told us, but there is nothing in Scripture, so far as the writer knows, which is inconsistent with it. And if such a world did exist, what becomes of the objections of geologists who throw doubt on biblical chronology, because, as they affirm, the crust of the earth contains records of life far older than the 6000 years of which we have the record? How much of those deposits, and of the life which they record, may belong to that preadamite world which appears to be hinted at here? And how foolish shall appear the vaunted wisdom of those who refuse the revelation God has given them because that which, in their short-sightedness, they conceive to be recorded therein, does not fit in with their possibly equally short-sighted * deductions in the realms of physical science.

27. Turning back, then, to Genesis i., we gather from comparison with Job xxxviii. 9, that the earth

* An instance of such short-sightedness may be found in the extreme antiquity of organic life in the earth deduced by geologists from fossil remains, but shown by Professor Tait to be incompatible with the known laws of heat-radiation.—See "Recent Advances in Physical Science," Lecture VII.

was covered with water, a shoreless sea, tossed doubtless by violent storms, shrouded in thick vapour and cloud, whose upper surface would be thrown into heights and depressions beside which the waves of the sea below, though far exceeding anything we know, were insignificant. Thus the earth is said to have been "without form." From without it would doubtless appear as a shapeless mass of vapour, while below on "the face of the deep" the darkness was utter owing to the depth and density of the vapour above. But why is it said to be "void"? It is evident that, physically speaking, even the outer garment of vapour was substantial as compared with the circumambient ether. The following words seem to give the clue, viz.: "And the Spirit of God moved upon the face of the waters"—that Spirit whom the Nicene Creed describes as "the Lord, the Giver of life." It would seem that to the Divine Creator dead matter appears as a "void," so that what we in our foolishness regard as most solid and real is to the eye of the Omniscient mere void.

28. Such was the condition of things when "the Spirit of God moved upon the face of the waters and God said, Let there be light, and there was light." Now, whatever may have been the ideas of earlier generations concerning this day's work, it is certain that we of this day need not for a moment suppose that light then first came into existence. Such might be the conclusion of less informed generations, and

the idea could do no harm, but it is one of the most remarkable features of Scripture that, where things indifferent are dealt with, the language is capable of fitting most diverse conceptions. So it would affect but little our idea of God to suppose that this text records the first appearance of light in the universe, supposing our conception of that universe to be consistent with such a belief. On the other hand, to the student of Nature, to whom the sun is but one of the countless host of fixed stars, and by no means one of the largest, though unspeakably greater than the earth, there is nothing whatever to conflict with his wider knowledge. The narrative concerns strictly "the face of the waters," and appears to indicate nothing more nor less than the attenuation of the garment of cloud whereby the light of the sun was enabled to illuminate the mass of vapour above, without, however, becoming himself visible on the surface of the earth, or rather of the deep.

29. It will be clear, from what has been said, that the author has no intention to dogmatise, but only to state the physical meaning he puts upon the words in his present state of knowledge—or rather ignorance —concerning physical phenomena. He entirely agrees with the opinion expressed by Professor Clerk Maxwell in the following unfinished remarks :—"I think Christians whose minds are scientific are bound to study science, that their view of the glory of God may be as extensive as their being is capable of. But

I think that the results which each man arrives at in his attempts to harmonise his science with his Christianity ought not to be regarded as having any significance except to the man himself, and for him only for a time, and should not receive the stamp of a society. For it is of the nature of science, especially of those branches of science which are spreading into unknown regions continually" —— [here the MS. ends].

So long as any one makes a legitimate use of his reason he may follow it without fear, not casting away any sound knowledge which he may gain in the region of physical science, but careful not to violate one word of Scripture. Cases may arise where harmony seems impossible. In such a case let him suspend his judgment, ascribing the difficulty to his own limited knowledge and perception, not to imperfections in Holy Writ.

30. The next step is recorded for us in these words: "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters that were above the firmament; and it was so. And God called the firmament Heaven."

There is no difficulty in understanding the operation described by these words. They denote the appearance of the atmosphere. The thick clouds

which at first enveloped as a garment the face of the deep are now lifted up, and the clear expanse of air appears between the waters below and the waters (so thick were the clouds) above the firmament. That this is the meaning is clear from the 20th verse, where we find mention of "fowl that may fly in the open firmament of heaven."

31. On the third day "God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so. And God called the dry land Earth, and the gathering together of the waters called He Seas; and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so. And the earth brought forth grass, and the herb yielding seed after his kind, and the fruit tree yielding fruit, whose seed was in itself, after his kind; and God saw that it was good."

Here we see as a first preparation of the earth for habitation a mighty upheaval of the solid frame of the earth, which now appears above the waters, forming continents and perhaps islands. It will be seen later that the continents so formed were not necessarily those we now know. As soon as the dry land appears, it brings forth vegetation of all kinds at the word of the Almighty. "And the evening and the morning were the third day." It

is outside the realm of physical science to inquire into the exact meaning of the singular words in which the divine record marks off each successive day; and it may be as well to say here that there appears to the writer nothing to fix the length of these successive days. At the same time, ancient tradition assigns to each "day" of creation a period of a thousand years; and this appears to accord well with the drift and symbolism of Scripture throughout, and certainly is not, as some would have us believe, an after-thought of modern times, seeking to make the sacred record agree with the requirements of modern science.

32. We now come to the work of the fourth day, which has been a stumbling-block to many whose faith is weak or who read carelessly. The divine record runs thus: "And God said, Let there be lights in the firmament of heaven to divide the day from the night; and let them be for signs and for seasons and for days and years. And let them be for lights in the firmament of heaven to give light upon the earth; and it was so. And God made two great lights: the greater light to rule the day, and the lesser light to rule the night; He made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness; and God saw that it was good."

Now, it is important to note that whatever is conveyed by these words, they certainly do *not* record the *creation* of the sun, moon, and stars. That event has been recorded, as already noticed, in the first verse of the chapter at a long antecedent date. To get the key we need to note that the revelation is given to man upon earth, and the fact recorded is the *setting of lights in the firmament* to give light upon the earth.

Now, no one supposes that these words are to be taken to mean that the sun, moon, and stars were set in the substance of the terrestrial atmosphere. The intention is obviously that they now made their appearance in the blue vault of heaven.

The *rationale*, the method by which this result was brought about, is not recorded, and each age (or individual) would probably conceive differently of it according to the insight it possessed into physical phenomena. To the writer the physical change appears to have been confined to a rearrangement of the waters that were above the firmament which had hitherto overspread the face of the sky, so that no glimpse of sun, moon, or stars had been possible from the earth. This also will at once account for the order in which they are mentioned, which is the order of *apparent* importance, the order in which they appeared to one contemplating them as lights in the firmament of heaven. It is necessary to remember this, as one writer positively found a difficulty in regarding as inspired a record which

passed over the creation of nearly the whole of the physical creation in the words "He made the stars also." Such a person could have but little insight into the nature of the record criticised, which is merely a summary of preceding physical phenomena, sufficient to enable man to comprehend the subsequent narrative, as it grew with the generations of men, and not an attempt to describe the constitution of the physical universe. Indeed, it is evident that this phrase would represent more accurately the physical phenomenon which occurred had it read "He made the stars appear also." It is plain, then, that physical phenomena are of distinctly secondary importance in the eyes of the Author, and are passed over with little notice in order to give a picture of the events which might be readily intelligible to men, and instruct them concerning the objects which the heavenly bodies were intended to subserve in the life of man and the earth. For this purpose the language is wonderfully appropriate, and will be found to include every use which they meet in the terrestrial economy,—*e.g.* the occultation of Jupiter's moons has been used as a time-signal by mariners. The moment at which each obscuration will occur is calculated by Greenwich time and published in the Nautical Almanac. Any traveller with the help of a telescope can then watch for these obscurations, and thereby obtain Greenwich time without any further communication with the Observatory. This is an instance of modern use of the heavenly bodies

as signs. Men have misinterpreted the signs, and have made a wrong use of them, as when in olden time men worshipped the host of heaven, or as when in modern times they have deduced, from their observations of them, arguments to invalidate the Divine account of their creation, therein not really impugning Holy Writ, but manifesting their own short-sightedness. For let man increase his telescopes as he may, and enlarge and multiply his observations and his reasonings and deductions from them, still it will ever be true that, read aright, "The heavens declare the glory of God and the firmament sheweth His handiwork," and man's utmost endeavour shall not in this age master so much as the alphabet of the language needful to tell forth the manifold wisdom of God.

ἡ πολυποίκιλος σοφία τοῦ Θεοῦ (Eph. iii. 10).

53. Concerning the two remaining days, it is needless to say much. In them we have the divinely-given history of the origin of the different classes of living creatures. How they may since have been modified by their surroundings we of course cannot say. It is abundantly evident, however, that all terrestrial life was not evolved from a moss-grown fragment of some other world * as some apparently

* This is a marvellous suggestion for a man of science to make, and shows into what ineptitudes reason followed blindly is capable of leading those who trust to it. He must have known that such a fragment would reach our earth as a meteor, and any germs it carried would be burned in our atmosphere if it were possible to conceive that they ever reached it.

vainly imagine, but was brought forth in great variety and abundance at the word of the Almighty. That they have been largely modified is evident from Scripture, for all were originally herbivorous and shall be so once more in the day of the restitution of all things. This is doubtless a great stumbling-block to the natural man who has not attained to the knowledge that the wisdom of this world is foolishness with God; that the foolishness of God is wiser than men, and the weakness of God is stronger than men. It will, however, be a small matter to those who have learned that there is no fool like him who says there is no God, nor any wisdom greater than that which says "Let God be true though every man be a liar."

34. Having thus reviewed the biblical sketch of the creation, we may now turn and note the position of science as expounded by the able authors of "The Unseen Universe." After coming to the conclusion that the recorded miracles, where their reality is unquestionable, are due to "a peculiar action of the invisible upon the visible universe," they add (Art. 247):—

"We have now considered miracles, or those apparent breaks of continuity which have been furnished by history, but our readers are well aware that equally formidable breaks are brought before us by science. There is, to begin with, that formidable phenomenon, the production in time of the visible universe; secondly, there is a break hardly less formidable, the original production of life; and there

is, thirdly, that break recognised by Wallace and his school of natural history, which seems to have occurred at the first production of man. Greatly as we are indebted to Darwin, Huxley, and those who have prominently advocated the possibility of the present system of things having been developed by forces and operations such as we see before us, it must be regarded by us, and we think it is regarded by them, as a defect in their system that these breaks remain unaccounted for. Our readers will now, however, if we mistake not, perceive what is the real source of the perplexity felt by the school of evolutionists. It is that they have been unable to regard an interference of the invisible universe in any other light than as an absolute break of continuity; and holding with justice to the principle of continuity, they have been unable to do more than acknowledge these difficulties and allow them to remain. But from our point of view these difficulties are by no means impenetrable barriers, barring for ever the progress of research. On the contrary, we assert that, if approached with sufficient boldness, and examined with sufficient care, they will be found to contain avenues leading up to the invisible universe, and directing our inquiries thitherwards. There may be possibly other apparent breaks or barriers; but these appear to be the best established, and with these exceptions we may suppose that the visible universe, in so far as we are capable of investigating it, has been left to develop itself in accordance with those laws of energy which

we see in operation at the present day. In fine, the visible universe was plainly intended to be something which we are capable of investigating, and the few apparent breaks are in reality so many partially concealed avenues leading up to the unseen."

35. With this conclusion there seems absolutely nothing to which the most scrupulous advocate for revelation need take exception. Quite the contrary, indeed; for it amounts to this, that man's reason, when intelligently applied to researches in physical science, leads him to the conclusion that there is an unseen universe in close contact with the visible and material universe: that the material universe has been evolved out of that unseen by action in the unseen, firstly, in the making of matter out of "things which do not appear;" secondly, in the introduction of life into the visible universe, which is inexplicable, save by at least one and possibly more interventions from the same source; and finally, that where authenticated miracles have occurred, they are not to be regarded as breaches of continuity, but as instances of further action of the unseen upon the visible. Now, this evidently admits of any amount of intervention which may be shown to any one's satisfaction to have occurred in time past, to occur now, or to be foretold in the future; and if we regard Scripture in the only light in which a Christian can regard it, viz. as a revelation made by the Almighty and given to men, it will suffice amply to know that such revelation re-

cords or foretells such an intervention, not only because "God is not a man that He should lie," but because it is evidently absurd for man, with his finite capacities and limited opportunity for observation, to judge of the exigencies of any occasion, or to say whether it is a fit one for Divine intervention, still less can he see the future effect of such intervention or judge of the extent to which it may justify itself *ex post facto.*

36. We may now proceed to see whether we have undoubted record of further interventions in the material order of things established at the end of the six days of creation. We have not far to seek. Alas! that it should be so, seeing that the record of creation ends with the words, "And God saw everything that He had made; and, behold, it was very good." An enemy intervenes and seduces man from his allegiance, persuading him to transgress the sole command given him by the Creator, and in consequence of this the ground is cursed by God for man's sake. It is not necessary to quote the words; they contain nothing to hint at the *rationale* used in bringing about the result described, but it is evident that it was wrought by some action of the unseen upon the visible. It may be, as some suppose, that the direction of the axis of the earth in space was then changed, and that the benign conditions which had formerly prevailed were altered by this means. Not much further on we find the state of things which has resulted. We are told "God looked upon

the earth and, behold, it was corrupt; for all flesh had corrupted his way upon the earth." The first transgression had resulted in a curse pronounced upon the ground. This universal corruption is followed by a universal deluge which God foretells to Noah in these words: "For yet seven days and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth." It appears almost certain that up to this time no rain had fallen; certainly none is recorded, and it is difficult to see how it could have rained without the occasional formation of rainbows. Be that as it may, we read just after of a certain specified date: "The same day were all the fountains of the great deep broken up and the windows of heaven opened. And the rain was upon the earth forty days and forty nights. . . . And the flood was forty days upon the earth: and the waters increased and bore up the ark, and it was lift up above the earth. And the waters prevailed, and were increased greatly upon the earth, and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills that were under the whole heaven were covered. Fifteen cubits upward did the waters prevail, and the mountains were covered. And all flesh died that moved upon the earth, both of fowl and of cattle, and of every creeping thing that creepeth upon the earth, and every man. All in whose nostrils was the breath

of life of all that was in the dry land died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark. And the waters prevailed upon the earth an hundred and fifty days."

37. One would think language could hardly be plainer than this, and it is not surprising that Professor Huxley has little difficulty in demolishing those who can suppose that a local deluge is described. The wording of verse 22 is especially noteworthy. It is not to be supposed that Moses had a knowledge of natural history sufficient to tell him there were some creatures such as whales and seals "in whose nostrils is the breath of life," but which are not "in the dry land." Such creatures would not be destroyed by a flood, and we find in this one of those touches of the omniscient wisdom by which the wording of Holy Writ was guided, and in virtue of which it is really and truly "the Word of God," though penned by many different writers in many different ages. But why do men find a difficulty in believing that such a catastrophe ever occurred? The reason is very simple, viz. that they ignore the explanation given of it in God's Word. We are distinctly told in a very remarkable passage in the New Testament that men should adopt precisely the attitude of

Professor Huxley and others who think like him. This passage demands our attention, because there are many earnest and reverent thinkers who ignore its real significance, and so miss the key which would solve many difficulties, and lay themselves open to attack by such methods as Professor Huxley's, to their great discomfort, if not peril.

38. We are distinctly told that men should be found saying, "Where is the promise of His coming? *for since the fathers fell asleep all things continue as they were from the beginning of the creation.*"

Now, words could not be found better than those italicised to describe the prevalent, if not universal, attitude of the leaders of scientific thought. Even the authors of "The Unseen Universe" come under this description, so far as they deal with physical science. Indeed, it is obvious that science can only investigate on some such hypothesis, and, so long as it is treated as a working hypothesis merely, no harm accrues. Let them not, however, say, "Where is the promise of His coming?" because they can find no trace of Divine intervention by the aid of physical science, lest they be found "scoffers," and by their very attitude bear testimony to the nearness of that great event, which it is hardly too much to call the central event to which the whole of the Scriptures point.

39. Physical science never can, and never will,

find a trace of such intervention, for the plainest indication of it will be lost on those who take reason for their guide. Such men willingly ignore the indications given, as the chief priests and Pharisees did when the watch came and told them of the resurrection; and as the men of this day ignore the plain fact concerning the Flood, which is given us in this chapter, viz. that the order of things, the *constitution* of the earth (the κόσμος), not the earth itself, which existed before the Flood, was then destroyed.

40. The passage referred to runs thus: "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished" (2 Pet. iii. 5, 6.) What precisely is intended by the phrase "the earth standing out of the water and in the water" is not very clear, but the passage seems distinctly to indicate that the water then fulfilled a function in the economy of the earth which it does not now, and that the Flood was due to the breaking up of the then existing arrangement, which arrangement was by "the word of God." When this arrangement was destroyed—whether by previous arrangement in God's ineffable wisdom, or by His intervention, or simply by His no longer upholding it, we know not, nor can know in our present state—the then existing economy (κόσμος) was destroyed. But the present heavens and earth

are by the same word treasured up "unto fire against the day of judgment and perdition of ungodly men," the destruction of the previous economy and the preservation of the present heavens and earth are placed in direct antithesis, as will be seen on referring to the original.*

41. If we wish for an instance to make the matter clearer, we may take the planet Saturn with its strange appendage of rings. Astronomers tell us that these are changing in appearance even since the early days of powerful telescopes. They consist of a number of tiny satellites, and students of such things tell us that, through constant collisions, they are gradually being drawn to the planet, and will one day, by lapse of time, if in no other way, fall on his surface and be absorbed in his mass. Now, suppose this process to be completed, either by natural causes or by Divine interposition, and that Saturn became inhabited by rational beings like ourselves, it is clear that they could, by no process of reasoning, reconstruct these rings from the state of things they would find on the planet. The order of things would have been destroyed, and by no means, save Divine revelation, could they know that their planet had ever been surrounded by this marvellous phenomenon.

* *οὐρανοὶ ἦσαν ἔκπαλαι, καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα, τῷ τοῦ Θεοῦ λόγῳ, δι' ὧν ὁ τότε κόσμος ὕδατι κατακλυσθεὶς ἀπώλετο· οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ τῷ αὐτοῦ λόγῳ τεθησαυρισμένοι εἰσὶ.*

Similarly, it is not possible for men of science in this day to reconstruct this planet as it existed before the fountains of the great deep were broken up and the "waters that were above the firmament" fell in a continuous downpour of forty days' duration.

42. This brings us to the end of the acts by which the present constitution of the earth and nature was brought about, and which stands according to the covenant of the Almighty (Gen. ix. 8–17) until the day of judgment and perdition of ungodly men. It will be instructive, however, to see what is told us concerning the future of the planet. Taking up the words of St. Peter quoted at the beginning of para. 38, he seems in the next sentence to intimate that, as in the antediluvian constitution of the earth, water played a part which it does not now, so the present order of things is in some way intimately connected with fire, and will be brought to a conclusion by a catastrophe far more complete than that of the Deluge; for "the day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Now, it must be remembered that this is the language of one whom men would regard as an uncultured fisherman; he certainly never studied physical science, yet he describes exactly the effect which would be produced on the elements by "fervent heat," viz. that they

shall melt, or—as Professor Guthrie Tait renders it —be broken up (λυθήσονται), while the earth and the works that are therein shall be burned up.

"Nevertheless," he adds, "we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." *

Now, it must be remembered that heat annihilates nothing. If great enough it destroys, not matter, but objects composed of it. Any *work* composed of matter may be destroyed by heat, but not the matter itself, and the most recent researches indicate that the very elements which we know in the earth are capable of being broken up, and in fact are so in the whitest stars, the spectrum of which shows nothing but hydrogen.†

43. But what of the future of the earth and the human race? We must remember that after the earth with all the vegetable and animal creation was finished, God said, "Let us make man in our image after our likeness:" and in the end of the sixth day

* Contrast the sober restrained language of Scripture and the strong hope which it breathes with the language of England's greatest poet:—

> "And, like the baseless fabric of a vision,
> The cloud-capped towers, the gorgeous palaces,
> The solemn temples, the great globe itself,
> Yea, all which it inherit, shall dissolve,
> And, like this unsubstantial pageant faded,
> Leave not a wrack behind."

† See Article 159 of "The Unseen Universe" for Professor Guthrie Tait's remarks on this subject.

"God saw every thing that He had made; and, behold, it was very good."

When man was seduced from his allegiance, the glorious image was defaced, and in consequence of man's fall the ground itself was cursed, and the physical creation was no longer very good in God's sight. Nevertheless, God's eternal purpose stood and shall stand. A way was found for man's redemption. Christ came in due time to destroy the works of the devil.

The story of man's redemption is the great theme of Holy Writ; but where shall be the home of redeemed man? Of course we know the vulgar *perversion* of Christianity which resolves itself into a scheme of being good, so that you may go to heaven when you die. But God's thoughts are not as our thoughts, nor His ways as our ways. When He created man in His own image, He had a purpose to fulfil in man.

To inquire what that purpose is (for assuredly it stands), is far beyond the scope of the present essay. Some hint of it may be gathered from Eph. iii. 10, 11. It will suffice here to remark that it was to be accomplished through man made in God's image, and therefore, when man fell, must remain in abeyance till the mischief done was remedied, and this remedy involves not merely the salvation of man's soul, but the redemption of his body, and of the whole creation (Rom. viii. 20–23). Accordingly, if we attend to Holy Writ, and not to men's traditions which make

it void, we shall look for new heavens and a new earth wherein dwelleth righteousness, and shall know that redemption, and not annihilation, is God's thought for the earth, which He hath given to the children of men, whose gifts are without repentance. (Compare Ps. cxv. with Rom. xi. 29.) And while we are told that the earth shall be destroyed, we are nowhere told that it will be annihilated. The earth and the works therein shall be burned up—true, and in that destruction all trace of Satan's handiwork shall disappear, but the elements, though they be broken up with fervent heat, shall remain perhaps in much the same state as "in the beginning" when God created them. And just as we are assured that no destruction of the natural body shall stay God's purpose concerning it, which is resurrection, so are we also assured that though the earth and the works that are therein be burned up, and the very elements of which it is composed are melted, yet He who by His Word called the present world into being in all its pristine beauty, as "in the day that the Lord God made the earth and the heavens," shall call into being, from its broken-up elements, the new heavens and new earth, wherein righteousness shall dwell, and into which no defilement shall ever enter.

44. A very different future is foretold for the physical universe by the authors of "The Unseen Universe," for which reference must be made to their book. They follow the great law of continuity accord-

ing to the teachings of science. For the Christian there is a far higher application of it in things spiritual by which he will understand that the whole history of the human race, as told in Holy Writ, from his first appearance on the earth to the time when the earth and the heaven shall flee away from the face of Him who shall sit on the great white throne, is but the prologue to the great drama which remains to be unfolded, when the last traces of the fall are purged away, the last enemy destroyed, and man, more truly made in God's image than ever was Adam, shall rule over the new heavens and the new earth.

"God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Magnus ab integro sæclorum nascitur ordo.

VOX CLAMANTIS.

PART II.

THE PITCHPOT.

45. The writer thought he had said enough to show the futility of Professor Huxley's paper; but he has been warned that there are regions into which fools are apt to rush to their great danger, and a brief word of warning to the unwary will not be out of place here. The learned Professor writes * :—

"Whether the earth moves round the sun or the contrary; whether the bodily and mental diseases of men and animals are caused by evil spirits or not; whether there is such an agency as witchcraft or not—all these are purely scientific questions; and to all of them the canonical Scriptures profess to give true answers."

This is quite in accordance with the spirit in which Professor Huxley writes throughout, calling evil good and good evil, putting darkness for light and light for darkness, putting bitter for sweet and sweet for bitter, till the senses of any one who is sufficiently foolish to be mystified by his abominable stuff are utterly mazed.†

* *Nineteenth Century*, July 1890: "Lux Mundi and Science."

† "*Quem deus vult perdere prius amentat*," says Quintus Horatius Flaccus, concerning the heathen gods, and—well! he ought to know.

46. Let us then examine this agnostic mess and see what its contents are. And, first, do the canonical Scriptures profess to tell us whether the earth moves round the sun or *vice versâ?* The writer answers most unhesitatingly—No! This is a question of physical science pure and simple, and therefore as much outside the domain of revelation as the question whether two and two make four.*

47. Next as to the bodily and mental diseases of men and animals, and their possible connection with the existence and action of evil spirits. It will be well to pause here and see what the learned Professor means by *mental* diseases. Bodily diseases have, of course, a purely physical side. If a man breaks his arm, the proper thing to do is to get a surgeon to set it; if his digestive organs are out of order, he may be helped by a dose of medicine; but except in the simplest cases, the probability is that the physical disease is after all but a symptom of something wrong with his immaterial,† or as

* Compare Article 32. See also appendix at end of vol. iii. of this book.

† This word has two sides, which it is important to distinguish. In the text it is used in its simplest sense,—that is to mean *not consisting of matter*. But we have seen (para. 27) that the omniscient God describes dead matter as void, so that from this point of view any *purely* physical ailment might be said to be immaterial in another sense. And we all admire those who can take this view—Regulus, for instance, who from sheer patriotism advised his countrymen to a course of action which must provoke the wrath of his enemies, and then returned to them in accordance with his promise, and endured the torture and crucifixion which his own counsels could not fail to bring upon him.

Professor Huxley would say—his mental part. Let us then see what Scripture has to tell us concerning the constitution of human nature.

48. At his creation we are told that the Lord God formed man out of the dust of the earth, and breathed into his nostrils the breath of life; and man became a living soul. Here we find a double constitution apparently. After what we have read concerning the researches of physical science, we shall not suppose that the dust spoken of consisted of the dust which flies in March in England, though it may have done. The idea suggested appears to be that the Almighty swept together with His Hand a few loose particles of matter, and formed them into a human body by His Own Mighty and Inscrutable Methods of Working, and then breathed life into the form He had made.

This was sufficient for the beginning of the revelation contained in Scripture; but it was soon amplified, and we find St. Paul writing to his Thessalonian converts:—"The very God of peace sanctify you wholly; and I pray God your whole *spirit and soul and body** be preserved blameless unto the coming of our Lord Jesus Christ." So the writer of the epistle to the Hebrews:—"The word of God is quick, and powerful, and sharper than any two-edged

* It is evident that St. Paul would not have been content with merely saving souls.

sword, *piercing even to the dividing asunder of soul and spirit.*" *

49. Now, so far as the writer knows, this threefold constitution is nowhere ascribed to animals,† nor is it clearly brought out in the Old Testament with regard to man. On the contrary, we find King Solomon, the wisest of merely natural men, speaking much as Professor Huxley does of man and beast as if alike twofold,‡ but differing from the learned professor in drawing a clear distinction between them, inasmuch as the spirit of man goes upwards and that of the beast goes downwards. The fact is, the learned professor is precisely in the condition of those described in Rom. i. 21.§ He is put out of his reckoning and cannot discern the real truth of the matter, and simply darkens counsel by words without knowledge when he speaks of "the mental diseases of men and animals."

* In "The Unseen Universe," the authors would have us believe that as matter is evolved out of ether, so is ether possibly, and even probably, an evolution from something still less amenable to perception by our senses or reason. Calling this *x* we then have the following series :—

MATTER : ETHER : *X*.

Or if we follow the writers into the possibilities they open out—

MATTER : ETHER : *A* : *B* : *C*, &c.

Possibly we have a parallel to the first three terms, thus—

BODY : SOUL : SPIRIT.

† And one passage appears distinctly to deny it, at least with regard to horses—see Isaiah xxxi. 3.

‡ Eccl. iii. 21.

§ See the third volume of this book, chap. iv., para. 3, for remarks on this passage.

50. Before attempting to ascertain the truth concerning demoniac possession, let us notice the last subject—"witchcraft"—which he mentions. Concerning this we have the clearest intimations in Scripture. Under the law the command was, "Thou shalt not suffer a witch to live." * It is very evident, therefore, that no one who regards the Bible as the Word of God can doubt for a moment that witchcraft is possible, and that those to whom the above command was given perfectly understood what was meant. How abominable a thing it was may be inferred from another inspired statement: "Rebellion is as the sin of witchcraft." † Let us then see before proceeding further what we can ascertain from Scripture concerning the nature of this abominable sin, and trust that, since our object is to avoid it, we may not be defiled by its consideration, for it hath the nature of pitch, which is not only defiling but also adhesive, so that all should beware lest they touch it unconsciously ‡—by investigating it, for instance, as a scientific question, as Professor Huxley would apparently do if he believed in its existence.

51. The best way of doing this will be by an instance, and the well-known incident of Saul's interview with the witch of Endor will answer our purpose. The first point which will strike an in-

* Exod xxii. 18. † See 1 Sam. xv. 23, *and context.*

‡ How necessary this warning is now at the end of the age may be gathered from Rev. xvi. 14, 15.

telligent reader is, that the word "witch" is not used throughout, but she is described as a "woman that hath a familiar spirit." The result of the woman's operations, whatever their nature, was what would nowadays be called *clairvoyance.* The woman saw a figure—of its exact nature we need not inquire, since our object is warning, not inquisitiveness — and simultaneously she became aware that her visitor was none other than King Saul himself. Saul apparently saw nothing, and the woman when questioned replied incoherently until reassured by Saul. We need not pursue the subject further. Whether the figure was really Samuel, or only a deceiving spirit counterfeiting him,* is beside the matter. The point is to see, first,

* What danger men run when they forsake the path of obedience may be gathered from 2 Chron. xviii., which contains several remarkable points. First, though Ahab is deceived by the lying spirit sent for the purpose, Jehoshaphat *was not*, or at least asked for a prophet of the Lord. Next note the singular behaviour of Micaiah. When the messenger tries to persuade him to speak fair he bursts out indignantly, "As the Lord liveth, even what my God saith, that will I speak." Yet at King Ahab's question his words agree with those of the other prophets. Ahab, however, perceived at once that he spoke in his own person and not in spiritual power, and adjured him to speak the truth in the name of the Lord. Thereupon the prophet forgets all the surroundings, he no longer addresses the king at all, but is lost in the contemplation of the misfortunes coming upon his people, their shepherd—an allusion Ahab understands at once—having disappeared, and their difficulties being apparently thereby diminished. And now we see, perhaps, the most marvellous instance of perversity on record. Ahab is not rebuked by Micaiah's words, and the Lord in his infinite compassion *takes him behind the scenes*, and shows him the reason for the discrepancy between Micaiah's prophecy and that of the other prophets. But even this does not suffice. Apparently Ahab thought "forewarned is forearmed." May we hope that when at last he was struck down by a stray arrow, he said of himself, "The fool hath said

that it is possible for a woman or a man *to have a familiar spirit;* that such characters are recognised by common consent as witches and wizards; and finally, that the result of such intercourse with spirits is of the nature of *clairvoyance.*

52. The writer hurries on to get rid of this nauseous subject. Before asking whether demoniac possession is possible, *i.e.*, whether it is possible for an evil spirit to possess a man, we may settle clearly whether it is possible for a man or woman to possess a spirit. We have seen that this is possible, and the result of such unclean co-operation. If another instance is needed, reference may be made to Acts xvi. 16, where the authorised version speaks of a "damsel possessed with a spirit of divination." * These instances will be ample to convince any lover of truth at once both of the possibility of phenomena of this kind, and also of their great frequency, both in ancient and in modern times. This, however, being settled, the question of demoniac possession is greatly simplified. It is seen at once that it is merely a question of degree. The wizard or witch has the spirit, and controls it more or less; in cases of demoniac possession, the spirit has gained the upper

in his heart, There is no God." Even if he was persuaded, however, of his folly, it seems too much to hope that the conviction so produced was anything but such belief as makes the devils tremble (James ii. 19). Every one when he is perfected will be as his master.

* The Greek text is παιδίσκην τινὰ ἔχουσαν πνεῦμα πύθωνα, connecting these phenomena at once with the pythonesses of heathen temples.

hand and possesses the man. In these days it is the fashion to scout such things as impossible, and the reason is easy to see. The object of such spirits is to cultivate our society, and because contact with them is utterly defiling and hateful in God's sight, He utterly forbids us to hold any sort of intercourse with them. But the arch-deceiver has cards to suit all tastes, and nothing suits his game so well as to persuade men that he has no existence. So now when he is preparing his masterpiece of deception and enmity, and seeking to impose his mark on the foreheads or hands of men, the word to all his subject-spirits has long since been to hide their existence and workings as far as possible. Very soon, however, such hole-and-corner work will not suit his game, and then he will seek to convince men, by signs and wonders paraded before the eyes of men, to convince them of a power in which they have not hitherto believed. In this way it is easy to see what power he will gain against the Sadducees of modern times, who utterly deny or cast ridicule upon the idea of the existence, power, and enmity of such spirits.

53. In the early Church there was a special gift for the discernment of spirits. Not only so, but every child of God is received into the congregation of Christ's Church and signed with the sign of the cross, precisely in token that he shall not be ashamed to confess the faith of Christ crucified, and manfully

to fight under His glorious banner against sin, the world, and the devil. Accordingly we are told that we wrestle, not against blood and flesh, but against the authorities, against the powers, against the lords of the world of this darkness, against spiritual knavery * in heavenly things. Eph. vi. 12.

54. Let us then see what we can learn from the canonical Scriptures concerning these against whom we have to wage war in virtue of our baptismal calling and vows. Who is the Devil?

(1) He belongs to the earth, for the angels who *left their own abode* † are bound in Tartarus ‡ in everlasting chains and darkness; or rather, perhaps, it would be more true to say that the earth once belonged to him, it was, and apparently still is, his abode, and, so far as we can see, might have always been his abode had he not grudged man his inheritance and tempted him to disobey his Maker. Apparently he, like the other angels, § was sent forth to service because of those who were to obtain salvation, but betrayed his trust and tempted men to sin.

* *πονηρία*, a bad state or condition, wickedness, vice, knavery—pravitas—knavish tricks, rogueries, also baseness, cowardice. All these meanings throw light on the character of the arch-enemy of mankind. For men in their natural strength and powers he is at once powerful and vicious. But let them take their standing as Christians, and view things from the standpoint of their Master in the Heavens, and his wickedness becomes contemptible knavery, and his power as contemptible.

† Jude 6. ‡ 2 Pet. ii. 4.

§ Heb. i. 14. *οὐχὶ πάντες εἰσὶν λειτουργικὰ πνεύματα, εἰς διακονίαν ἀποστελλόμενα.*

(2) He has access to heaven, but appears to spend most of his time in wandering to and fro in the earth * like a roaring lion seeking some one to devour, and he is the opponent of man.†

(3) A time shall come, if it is not already come, when he shall no more have access to heaven; ‡ and then shall he be very angry, and use his utmost endeavours to deceive all mankind, and will prevail against many of the foolish and unwary. §

(4) At the end of the present age he likewise shall be bound, ‖ and shall not be permitted to wander about the earth deceiving men all the time of his imprisonment. Nevertheless, even under the personal reign of Christ and His saints, disobedient ¶ men and hypocrites shall be found, sons of the stranger, who yield a feigned obedience; ** and for their punishment †† Satan shall be loosed again for a short time to gather these *sons of the stranger*, ‡‡ to gather them

* Job i. 6, 7; ii. 2.

† 1 Pet. v. 8. ἀντίδικος, an opponent in a suit, strictly the defendant, but also the plaintiff. Compare Job i., ii. and Rev. xii. 10. Liddell and Scott do not give κατήγωρ, the word used in the last passage, but for κατήγορος, they give:—"an accuser," "a betrayer."

‡ Rev. xii. 10–12.

§ Matt. xxv. 2; 1 Pet. v. 8.

‖ Rev. xx. 1–3.

¶ Compare Eph. ii. 2.

** See Ps. xviii. 44, 45, authorised version, and marginal reading.

†† Even now men are delivered into his hands for the purpose of chastisement. Compare Job i., ii.; 1 Tim. i. 20; also Ps. xvii. The wicked are a sword of the Lord, and lend themselves to be used of the adversary.

‡‡ Compare John viii. 34–44.

together to battle against the camp * of the saints and the beloved city.

(5) Meanwhile he is the prince of the power of the air, and rules over those who are dead in trespasses † and sins,‡ who walk according to the age § of this world, ‖ according to the spirit which works in the sons of disobedience.¶

55. But the prince of the power of the air is not alone. He has spirits innumerable subject to him, working with and under him wherever they can find men, women, children, who will listen to them or hold intercourse with them. To do this willingly and knowingly is to have a familiar spirit. How numerous they are we may learn in part from the example of the Gadarene lunatics, and this brings us to a later paper by Professor Huxley in the *Nineteenth Century* for December 1890.

* The saints' *camp* in the earth during this period. Not until the earth is utterly purged free from the devil and all his works shall the New Jerusalem descend into the renovated earth.

† πτῶμα, a fall; misfortune, calamity; failure, defeat; that which is fallen, a corpse. πτῶμα οἴκου, the ruin of a house.

‡ ἁμαρτία, failure, fault, sin; compare ἁμαρτάνω, to miss, miss the mark, especially of a spear thrown; to fail of doing one's purpose; miss one's point; go wrong.

§ αἰῶν, age. The present age is the Day of Grace.

‖ κόσμος, the physical constitution of the world as it now exists, since the time of the Cataclysm, and which is treasured up by the Word of God till the end of the Day of Judgment. 2 Pet. iii. 5-9; Rev. xx. 11.

¶ ἀπείθεια, disobedience, contumacy. Compare Eph. ii. 1-10 and John v. 39-47, especially v. 40.

56. The learned Professor says that this and other like stories constitute the keystone of the orthodox arch, and that for this reason he has drawn attention to them. It will not be necessary, after what has been written, to go into the question of whether demoniac possession is possible or not, but it will be instructive to see the arguments the learned Professor uses. He says:—"Everything that I know of law and justice convinces me that wanton destruction of other people's property is a misdemeanour of evil example;" and later on he says, "However, I distinctly repeat the opinion that any one who acted in the way described in the story would, in my judgment, be guilty of 'a misdemeanour of evil example.' About that point I desire to leave no ambiguity whatever; and it follows that, if I believed the story, I should have no hesitation in applying this judgment to the chief actor in it."

Now, we may admit all this, but let us see carefully what it means if properly understood. Who destroyed the swine? Certainly not the prophet of Nazareth; it was the action of the devils whom he cast out of the man. Next we may ask, Who was the chief actor in that destruction? The answer is plain: It was the prince of the power of the air, whose occupation consists of "misdemeanours of evil example."

Later on the learned Professor "reiterates his total disbelief in the whole Gadarene story." It will not, however, be necessary to go into the question of

its truth or otherwise. For those who see in the Scriptures the Word of God it would be sufficient to see it once recorded there, whereas this story is told three times over therein. Let those who think to fight on God's side by explaining away His Word when it does not fit in with their own short-sighted notions refer back to paragraph thirteen of this book, also to paragraphs twenty-six and twenty-nine. The rest of the paper is taken up with unprofitable discussions on names and places. A more profitable method of investigation the writer would suggest is to see the meaning conveyed in the words Gadarene and Gerasene.* The learned Cruden gives us:— Gadarenes: surrounded, walled. Gergesenes: those who come from pilgrimage, *or* from fight; *a people beyond Galilee.* This would lead us to look upon the town as a strong city of the enemy of mankind among those who dwelt beyond Galilee of the Gentiles,— that is, beyond the land whose people sat in darkness and in the shadow of death. Next, we may learn something from the behaviour of the unfortunate man or men. The unfortunate possessed saw Jesus afar off and ran to Him, and kneeled down to Him. Here we see the action of the man himself, in response to which the prophet ordered the devils to come out of him. Jesus asks him, "What is thy name?" to which the devils, using his organs of speech, say, "Legion," and they proceed to beseech

* These are the Greek forms of the words in the text.

the prophet not to send them into the abyss * but permit them to enter the herd of swine, and Jesus gave them permission. The writer does not feel competent to criticise the action of Him to Whom he looks for guidance, for the disciple is not above his master; he leaves that to any who are foolhardy enough to do so. It only remains for him to point to the fate of the swine as a warning to those who are foolish enough to be entrapped into commerce with the enemy of mankind and his subordinate spirits.

VOX CLAMANTIS.

* ἄβυσσον, bottomless, unfathomed. This is the word used in Rev. xx. for the prison-house into which Satan is cast.

VOLUME II.

THE KING OF THE JEWS!

THE KING OF THE JEWS.

A Deputation consisting of Pharisees and Herodians waiteth upon Jesus of Nazareth, and after professing confidence in the integrity and fearlessness of the prophet address him thus :—

Master! Is it lawful to give tribute unto Cæsar? Shall we give or shall we not give?

The Prophet :—

Why do you tempt me? Hypocrites that you are! Show me the tribute-money.

(Here one giveth a denarius to the prophet, who receiveth it and continueth.)

Whose likeness and legend doth this coin bear?

The Deputation (astonished at so simple a question) :—

Cæsar's.

The Prophet (returning the coin to him who brought it) :—

Very well! Give unto Cæsar his due, and unto God likewise.

CHAPTER I.

QUID EST VERITAS?

1. SCENE: The Roman Governor's house in Jerusalem in the time of Tiberius Cæsar. Time: Early morning on the eve of one of the principal Jewish feasts. A tumult is heard without, and a servant informs the Governor that the chief priests and elders of the Jews are assembled outside, bringing with them, bound and a prisoner, the renowned prophet of Nazareth. They will not come into the judgment hall, because this would involve ceremonial defilement. Pontius Pilate, therefore, gets up and goes out to them. He has heard many things of this celebrated character, but never anything that should make him obnoxious to the Roman law. On the contrary, all that he has heard has been in marked contrast to what he knows of the turbulent zealots and other disturbers of the peace common in Judæa. Pilate is also aware that Jesus of Nazareth is very popular with the multitude, among whom he is reported to have worked many marvellous cures, and that this popularity has brought down upon him the enmity of the chief men among the Jews. He, therefore, asks them what accusation they have to make against

their prisoner. They say they have found him perverting the nation and forbidding to give tribute to Cæsar, calling himself anointed King.

2. Pilate receives this statement with incredulity, as it is in direct opposition to all that he has heard of this well-known teacher, of whom, as Governor and responsible for the order of one of the most turbulent of the Roman provinces, he has been at some trouble to have correct information; but the chief Jews say they would not have brought him if he had not been a malefactor. The prisoner all the time maintains a complete silence, making no attempt to rebut the false charges made against him, appearing quite aware of the fact that Pilate is disposed to dislike and despise the virulence of the chief priests and to estimate it truly. Presently Pilate looks at the man bound before him and says, "Are you the king of the Jews?"

3. Pilate's sympathies were all with the prisoner. The fanatic and turbulent chief priests and elders he disliked and despised; but he underrated the power of their hatred and malignity, and for a very good reason—that he could not conceive that a man of blameless life and unobtrusive character should arouse such. We can imagine the sturdy Roman, strong in the sense of his Roman justice and capacity for rule, turning with a smile to the prisoner, who understood so well what was passing in his mind, and

putting his question. But he is surprised at the answer he receives. The accusation was an easy one to rebut, but the prisoner does nothing of the sort. He attempts no defence, for he is quite aware that every one there knows how false the accusation is, and he at once appeals to Pilate's consciousness of this. "Do you ask?" he says. Pilate feels the rebuke involved in this very laconic rejoinder, and tries to get rid of the case by telling the chief priests to take him and judge him according to their law; whereupon they show the extent of their malice by objecting that they cannot put any man to death. They multiply their accusations against him.

4. Pilate, therefore, turns back into the judgment hall, and has the prisoner brought to him there apart from his accusers and asks him again, "Are you the king of the Jews?" Upon this the prisoner amplifies his former response, "Do you ask me this of yourself, or have others been talking to you about me?" As who should say: The Roman Governor does not need to ask me such a question; he knows very well that I am not a stirrer up of sedition. Pilate then becomes somewhat indignant. He had wished the prisoner to make some defence, which might give him a pretext for dismissing his accusers; whereas the prisoner's reply rather seems to intimate that the Governor should not have entertained the charge. So he speaks with some warmth, "Am I a Jew? Your own nation and the chief priests have given you

up to me. What have you done?" The prisoner replies, "My kingdom is not of this world. If my kingdom were of this world, my servants would have striven to save me from being given up to the Jews. But now is my kingdom not from hence."

5. Pilate is surprised. His question had amounted to a justification of his own action, on the score of his position, and of his responsibility to Rome for the maintenance of order. The prisoner replies by pointing to his own presence there, as proof that it was not he that was endangering the order of the province; had he chosen to resist, he had friends enough to have saved him from deliverance to the chief priests. If he had contented himself with this, the effect might have been to have procured his release; but his reply begins by speaking of his kingdom as a fact, and ends by a deliberate second allusion to it. So Pilate in astonishment says: "*Are* you a king then?" And the answer comes prompt and clear, again appealing to Pilate's inner consciousness. "*You* say, am *I* a king! *I* was born to this estate; and the purpose for which I came into the world was to bear witness to the truth. Every one who is of the truth hears my voice." Pilate says to him, "What is truth?" and, so saying, he goes out to the Jews.

6. The narrative is so condensed, and the questions and answers so compressed, that it is difficult to

grasp their full import, and their very brevity is so pregnant that its effect is lost by enlargement, while it is difficult to render it adequately by a mere translation. The pronouns are emphatic, and to appreciate their significance it is necessary to realise who the speakers were and their mutual position, both real and apparent. The Roman was not a king by birth, and for that reason would be jealous for his power and prerogative in his province. The prisoner yields this his full assent, and even appeals to the feeling against the vindictive Jews. At the same time, his assertion of being born to kingship lends even more point to his former brief rejoinders, which seemed to intimate that Pilate should have used his power to protect a defenceless man of known blamelessness, without calling upon him for a defence. Again the prophet speaks emphatically of *the* truth. Pilate does not use the article, but saying merely, "What is truth?" goes out again. Probably he felt satisfied of his own power to keep order, and was only partly aware of the extent to which his indifference to abstract right, as opposed to expediency, laid him open to be swayed by the enmity of the chief priests. So he goes out to them again and says, "I find no fault in him;" to which they reply, "He stirs up the people, teaching throughout all Jewry, beginning from Galilee to this place." When Pilate heard of Galilee, he asked whether the man were a Galilæan; and as soon as he knew that he belonged to Herod's jurisdiction he sent him to Herod, who was then at

Jerusalem. He was evidently glad to be rid of the whole business; of the fanatical chief priests as well as of their prisoner, who would make no defence, while his every word pricked the Governor's conscience, because he would not use his power to protect him from the malice of his accusers.

7. Herod was very glad to see him. The conduct of Pilate, in referring the matter to him, flattered him. Besides, he had heard many things of the prisoner, and hoped to have seen some miracle done by him. Doubtless Pilate sent some message, or letter, with the prisoner (compare Acts xxv. 27) to inform Herod of the circumstances under which he was sent; for when neither Herod's questions, nor the accusations of the chief priests, nor the mockery of Herod and his soldiers, could elicit an answer, they arrayed him in a gorgeous robe, in mockery of his asserted kingship, and sent him again to Pilate. And the same day Pilate and Herod were made friends together, for before they were at enmity between themselves. Evidently Herod's mockery was not displeasing to Pilate's wounded pride, though he himself was incapable of such conduct.

8. It is not very clear why Pilate did not now release him. This was evidently his intention; but he seems to have been anxious to conciliate the chief priests and rulers of the people, and, probably thinking they would now make no further objection, he

called them, and pointing out that his own opinion was confirmed by Herod's action, he proposed to chastise him and let him go. Thus apparently he hoped to please every one, except the very exigent prisoner himself. This proposition, however, did not meet with the approval of the rulers of the Jews. Probably two considerations swayed them. One was that Pilate was evidently anxious to conciliate them, and afraid to release his prisoner without their approval. Well, if Pilate valued their opinion he should pay for it, and the price he should pay should be the release of Barabbas. The other was, that they knew that the prophet of Nazareth would never oppose the Roman Government; whereas Barabbas had raised sedition, and had not hesitated to commit murder in the course of it. So in reply to Pilate's time-serving proposition they cry out, "Away with this man, and release unto us Barabbas." And in spite of Pilate's remonstrance they stuck to this conclusion.

9. Then Pilate therefore took Jesus and scourged him. And the soldiers plaited a crown of thorns, and put it on his head, and they put on him a purple robe (probably Herod's robe in which he had sent him back to Pilate) and said: Hail! King of the Jews, and they smote him with their hands. This treatment was evidently repulsive to Pilate, and therefore the more pleasing to the Jewish rulers. Pilate therefore went out again, and said to them,

"Behold I bring him forth to you that you may know that I find no fault in him." Then came Jesus forth, wearing the crown of thorns and the purple robe, and Pilate says to them: "Behold the man!" Doubtless the spectacle aroused Pilate's pity, and he thought the same feelings would be aroused in the hearts of the rulers of the Jews. But this was very far from the case, for they immediately cried out, "Crucify him! crucify him!" Pilate says, "You take him and crucify him, for I find no fault in him." Probably he hoped to shame them into some sort of forbearance by making them realise what it was they were saying. However, they were not to be so moved. Not only did they hate the prisoner, but they delighted also in compelling the hated Roman to do their bidding; so they said, "We have a law, and by our law he ought to die, because he made himself the Son of God."

10. Here at last the real accusation comes out. Pilate was the more afraid. This, then, was the explanation of the prisoner's mysterious words, "For this cause came I into the world," spoken almost as if to hint that he himself had had a choice in the matter; as if he were an inhabitant of another world, in which was the kingdom of which he spoke, and to which above all he belonged. So Pilate was the more afraid, and went back into the judgment hall, into which Jesus had been taken, and says to him, "Whence are you?" But Jesus gave him no answer.

Pilate says to him, "Do you not speak to me? Do you not know that I have power to release you and power to crucify you?" The reply was remarkable. The prisoner sits in judgment upon his accusers and the Governor. "You would have no power at all against me, unless it were given you from above. Therefore he who gave me up to you has the greater sin."

11. Hitherto, Pilate appears to have been a comparatively indifferent spectator of the indignities heaped upon the captive, perhaps hoping that they would excite the compassion, if not of the chief priests, yet at least of some among the people, who had, a few days before, heralded him with shouts of joy at his entry into Jerusalem, and so create a diversion in his favour. Now, however, his fears are aroused, and his wife increases his anxiety by her message to him: "Let there be nothing between you and that just one, for I have suffered many things to-day in a dream because of him." Meanwhile, however, the chief priests had perceived Pilate's drift, and persuaded the people to confirm their demand, arguing, probably, on the ground that Barabbas had at least done all that in him lay to deliver them from the Roman yoke; whereas the prophet of Nazareth was so far from moving against the Roman, that he had virtually appealed to the Roman for protection. Accordingly, when Pilate laid the question before the multitude in pursuance of his former policy, he comes forth to them, probably

bringing the two men for them to see, and lays the issue before them, "Whom do you wish me to release to you, Jesus * Barabbas or Jesus who is called Christ?"

12. Pilate may well have thought that only one answer was possible. The prophet has been for three years teaching throughout the length and breadth of the land, and has never turned away from any that sought his help, and that help has been such as none else ever gave. What had Barabbas done for any one? But the fickle multitude is, for the time, on the side of the chief priests, and with one voice they shout, "Barabbas!"—the son of a father. Perhaps they remembered what the rulers had said in connection with the healing of the blind man: "We know that God spake unto Moses: as for this fellow we know not whence he is," and the agreement which had been made, that if any man confessed that he was the Christ he should be put out of the synagogue. Whether any of those were there who would have thought him the very Christ, save that they knew (as they supposed) whence he was (Jno. vii. 27), we cannot know. The feeling of the multitude was for the time with the priests, and any compunctions, which individuals might feel, they

* This was a common name among the Jews. They were expecting a Deliverer, and Abbas may have hoped his child might be the destined Deliverer, and the robber may, even in this sedition, have been seeking to justify his name.

dared not express. The astonished Pilate says, "What then shall I do with Jesus who is called Christ?" They all say, "To the stake with him!" Again Pilate addresses them, "Why? What evil has he done?" Whereupon they shouted the more, "Away with him to the gallows! to the gallows with him!!" Pilate says, "Shall I crucify your king?" He cannot conceive that they mean it in sober earnest; it must be merely a passing passion fit: if only he, Pilate, can manage to get them to think what they are doing! But the chief priests say, "We have no king but Cæsar." Pilate seeing that he could prevail nothing, but that rather a tumult was made, took water and washed his hands before the multitude, saying plainly by the action what he could not make them hear, "I am innocent of the blood of this just person: see ye to it." The words with which he accompanied the action were transmitted from the bystanders to the excited crowd, and they cried out, "His blood be on us and on our children!" And the voices of them and of the chief priests prevailed, and Pilate gave sentence that it should be as they required. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus to be crucified. . . .

13. And it was the third hour, and they crucified him, and the superscription of his accusation was written over—

THE KING OF THE JEWS.

. . . . . .

And at the ninth hour Jesus cried with a loud voice, saying, "*Eli, Eli, lama sabachthani?*" And some of them that heard it said, "See, he is calling for Elias!" And one ran and filled a sponge with vinegar, and put it on a reed, and gave him to drink, saying, "Let alone; let us see whether Elias will come to take him down." And Jesus cried with a loud voice, and gave up the ghost. And the veil of the temple was rent in twain from the top to the bottom. And when the centurion, who stood over against him, saw that he so cried out and gave up the ghost, he said, "Truly, this man was God's son!"

14. Such, as viewed from without, was the end of Jesus of Nazareth, and the impression it made on those who saw it, not being his disciples. It all happened in one short morning, for it was early when he was taken to Pilate, and but 9 A.M. when he was crucified. The details are familiar to all. An attempt has been made here to follow the order of the principal events narrated, and see how Pilate was unwillingly induced to pass a sentence which he was most reluctant to give, and which he seems to have given at last because he knew no higher rule of life than expediency, and was more concerned in maintaining order, and keeping a turbulent nation quiet, than in acting up to any high ideal of right

and wrong. What his own opinion on the subject was may be gathered, not only from the narrative of the conviction, but also from his subsequent conduct. He had the superscription written in Latin and Greek and Hebrew, and set up over the condemned man's head. The chief priests saw that Pilate, so far from justifying them, had been convinced, by his contact with the prisoner, of the truth they would never admit to themselves, and which the prophet would never assert himself, nor allow others to assert on his behalf, save only at the adjuration of the high priest. They remonstrated, pointing out that Pilate, so far from condemning the man, was really endorsing the claims which they sought to ignore and put out of sight; and would have had Pilate alter the wording. But Pilate said, "What I have written, I have written!" and so the superscription stood, apparently as Pilate's deliberate opinion. Here was a Jew who had power over the people to have led them into any action he pleased, yet was he not turbulent or disorderly, neither did he seek, as all Jews sought who prided themselves on their birth—and what Jew did not?—to overturn the pax Romana, and recover liberty for the nation. One who was a king indeed, and when hard pressed boldly declared it, though most reticent so long as reticence was possible. One who, when arraigned before the Roman Governor, cleared himself of the charges made against him, to that Governor's entire satisfaction, but was consigned to crucifixion by the people because he would not

commit the very crime of which he was accused, and at the same time dared to tell the Governor that the Jews had the greater sin; thus by implication charging the Governor with perversion of justice, while he told him that he could have no power against him, except it were given him from above.

15. How far Pilate saw we cannot know, but he seems to have come to something very like the real truth, that Jesus of Nazareth was the typical Jew, as Jews should have been but were not: strong in the consciousness of favour "from above," yet submissive to the existing authorities, and using his influence to heal the sick, to feed the hungry, to open the ears of the deaf, to give sight to the blind, to cleanse the lepers and make the lame walk, and preaching the gospel of peace and goodwill to the poor. A man who feared not the Governor's power, but respected it. This is further indicated by his conduct, when the chief priests and Pharisees came to him and said, "Sir, we remember that that deceiver said while he was yet alive: 'After three days I will rise again.' Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say to the people, 'He is risen from the dead:' so the last error shall be worse than the first." Pilate knew that he was dead, having received a formal report from the centurion, not only of his death, but that he had been somewhile dead; probably he got the report from the very centurion

who had witnessed his decease, and been so impressed by it. The soldiers too knew it, for they had refrained from breaking his legs on seeing that he had expired, and had pierced his side with a mortal wound instead. Nevertheless his answer indicates some doubt as to the result. He says: "Ye have a watch; go your way; make it as sure as ye can."

16. Whether he ever heard the story of the broken seal, and the stone rolled away before the eyes of the astonished watch, or what he said or thought of the occurrence, we are not told. The Bible narrative concerns itself little with the historical, save as it is inextricably interwoven with the spiritual, and profane history passes over the event in perfect silence. Probably he both heard and believed the report of the watch, and was confirmed in his opinion of the actors in the memorable scene by what he heard. Wonders were many in those days, and gods many, and it is probable that Pilate held precisely the opinion expressed in his superscription, and which the centurion amplified by his exclamation at the prophet's decease, and believed that he was a son of the Hebrew God; but that God was not the Roman god, and Pilate probably acted up to his own lights in all that he did. He was of the then world (κόσμος), and could not rise above it; and though he got glimpses of something higher, he could not possibly rise to a conception of such a God as the Hebrew God is. If his own mythology was to be

believed, the gods of Greece and Rome had had many sons of the daughters of men, and such doubtless Pilate esteemed the prophet of Nazareth to be; and doubtless too he regarded the Jews as fools and blind, because they quarrelled with him and put him to death. At the same time he may well have argued that it was essentially a Jewish business from beginning to end, and, if the Jews insisted on the death of their own prophet, it was not his business to stand in their way.

17. Pilate's action, and his probable view of the whole transaction, has been dwelt upon at some length, because the object of the writer is to set before his readers something which shall enable them to understand how the prophet of Nazareth appeared to his own contemporaries. In the gospels we are shown his portrait, drawn by his devoted followers, for those who believed on him, and were prepared to regard all from their point of view. So drawn, we are apt to imagine the actors in the scene as monsters of iniquity, to regard their faults as exceptional; whereas they were all men of like passions with ourselves, and their worst crimes, rightly regarded, stand as warnings to us, just as the greatest triumphs of God's people stand for our encouragement. Like these, we too may triumph in our day and generation: like those we may be led astray. God would teach us wisdom. It is the fool that says in his heart, There is no God. Devils believe and tremble.

To the sons of Adam is given the mighty privilege to believe and rejoice, because He has given His own Son to redeem them from the power of the enemy, and reconcile them to Himself, that He may be their God, and wipe away all tears from their eyes; to vanquish death * and abolish sorrow, crying, and pain, which shall be as former things which have passed away when all things are made new.

18. When of old He descended on Sinai, there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God, and they stood at the nether part of the mount. And Mount Sinai was altogether on a smoke, because Jehovah descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And all the people saw the thunderings and the lightnings, and the noise of the trumpet, and the mountain smoking. And when

* Whatever crazy sorrow saith,
No life that lives with mortal breath
Hath ever truly longed for death.

'Tis life whereof our nerves are scant;
'Tis life, not death, for which we pant—
More life and fuller that we want.

the people saw it they removed and stood afar off. And they said unto Moses, "Speak thou with us and we will hear; but let not God speak with us, lest we die." Accordingly the promise was given them of a prophet like Moses, raised up from their midst, of their brethren.

19. The object of the present writer is to set before his readers a picture of this prophet as he appeared to those who saw him as he went about Judæa, not as he was known to his near disciples. In the narrative of the crucifixion he is brought into contact with several for the first time, and we have tried to set the narrative in order, and see the effect produced on the Roman Governor. The inspired record is very condensed, giving salient points with decisive touches, the full force of which is almost necessarily lost in translation. Yet, if the narrative is condensed, we must remember how quickly the events passed. Some three hours saw the whole transaction, from the time he was brought to the door of Pilate's judgment hall, to the crucifixion. Six hours later he expired, and the same evening he was taken down from the cross and laid in the tomb. We are reminded of the words addressed to Judas, "That thou doest, do quickly." It was not then too late for Judas to cast away his contemplated treachery, but if he meant to do so he must do it at once. On the other hand, if he meant to carry it out, it was no time for delay. He, like all the actors in that

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wondrous transaction, was tried and found wanting. He might have used the knowledge he had gained, by his traffic with the chief priests to deliver his Master from their designs. Some have thought that his idea was to force that Master's hand; but if so, his trust in that Master must have been of the feeblest, for he had long told them of the fate that awaited him. Yet if Judas failed more remarkably than others, we must remember his opportunities were greater, and not be high-minded but fear. Pilate, it would seem, was, according to his measure of the truth, for he heard and understood the words of the prophet, and only failed of the most exalted action which man could have achieved, because Roman governorship knew no such exalted standard. He was a greater man than Herod, for he joined in the mockery of his soldiers, or rather he seems to have led it; whereas, when the Roman soldiers mocked their prisoner, Pilate stopped them.

20. We cannot speculate on what might have happened had Pilate acted on his own convictions and protected the prisoner. Rather we must see in his action the utter futility of man, at his best, to rise in his natural powers to the standard God requires. The action of that day was the action of all mankind, and let none imagine himself superior to such a trial, or imagine he could have stood it better. Rather we may paraphrase, with respect to it, the words of the prophet himself when some told him of

the Galilæans whose blood Pilate had mingled with their sacrifices, "Suppose ye that they were sinners above all men because they did such things? I tell you nay; but except ye repent, ye shall all likewise come under condemnation."

CHAPTER II.

"Now when Jesus was born in Bethlehem of Judæa, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him."

1. We have witnessed the condemnation and death of the prophet of Nazareth. We have seen that on that occasion, Rome, the mistress of the world, was represented, and ably represented, in the person of the provincial Governor, an honest and capable administrator, one who shrank not on occasion from extreme measures, as in the instance of the Galilæans whose case he had not referred to Herod. He was doubtless a picked man, for Judæa was then extremely populous, and owing to the turbulent nature of the Jews, and their expectation of a Deliverer to free them from the Roman yoke, the post was one demanding a cool head, a keen insight into men, and readiness and promptness in action, and perhaps too a certain unscrupulousness, which led him, in the present case, at once to permit the execution and to express his opinion upon it. We have seen this Governor converted from an indifferent spectator of the malice of the chief priests—indifferent because he felt master of the situation—converted first into an apologist for his own action; afterwards into the prisoner's advocate,

to plead his cause, first, with the prisoner himself; next, with the chief priests; and, finally, with the Jewish populace. We have seen the prophet's innocence admitted all round, even by the malice of his enemies; and, finally, we have seen him condemned to death, because he was incapable of the very crime—that of resisting the Roman power—for which he was ostensibly condemned. We have seen Rome thus come short of the commonest justice to an innocent man who had a right to her protection, and how that failure was, in a sense, due to a recognition of the fact that the matter was not of this simple character; and although no higher considerations could lessen the right of an orderly citizen to protection, still it is clear that Pilate recognised the matter as one in which the Jews should have been, if they were not, the best judges; and finally consented to permit their sentence to be carried out without endorsing it. Here, as in not a few other cases, the Gentiles were more ready to recognise the prophet than his own people. And a notable instance of this occurred at his birth.

2. The scene is again Jerusalem, but Herod is king; not the Herod who with his soldiers set him at naught, but an earlier member of the same family. Three Magi arrive, saying, "Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him." These Magi were followers of Zoroaster, and it will be interesting to see who this Zoroaster was. Our present knowledge of

him is drawn from the Zend-Avesta. This poem invests him with supernatural light and powers, and quotes from the "Gâthâs of the holy Zoroaster" which are contained in the Zend-Avesta, and are regarded as the prophet's very words. In the Gâthâs themselves, however, he is always represented as a mere man, standing always on the solid ground of reality, and with no arms save his trust in God and the protection of his powerful allies. And at times his position is precarious enough. He whom we hear in the Gâthâs has had to face, not merely all forms of outward opposition and the unbelief and lukewarmness of adherents, but also the inward misgivings of his own heart as to the truth and final victory of his cause. At one time hope; at another despondency; now assured confidence; now doubt and despair; here a firm faith in the speedy coming of the kingdom of heaven; there the thought of taking refuge in flight—such is the range of emotions which find their immediate expression in these hymns. And the whole is psychologically so accurate and just, the earliest beginnings of the new religious movement, the childhood of the new community of faith, are reflected so naturally in them all, that it is impossible for a moment to think of a later period of composition by a priesthood whom we know to have been devoid of any historical sense, and incapable of constructing for themselves the spiritual conditions under which Zoroaster * lived.

* This account of Zoroaster is taken from the *Encyclopædia Britannica*, Article "Zoroaster."

3. Such was the teacher whom these Magi followed: he was a reformer who arose in a time of religious ferment, and struck decisively into the struggle, and rose to the position of a leader in it. He is generally credited with being the author of dualism, teaching Evil to be a separate and self-existing principle from Good; that the human race is the scene of the conflict of these two powers, whose interest lay in siding with Ormuzd and resisting Ahriman. Zoroaster was born in Media. No date is assignable to his birth, but it was long before the reign of Cyrus, in whose time the Zoroastrian religion was established in Western Iran. Such was the religion of these Magi if ordinary books of reference are to be trusted. Outside of the teachings of Zoroaster, however, they were astrologers. Now astrology then penetrated all science and wisdom, and thus these Magi are called wise men, or, as we should now say, men of science. They represented the foremost thought of their own country, which probably lay on the banks of the Euphrates and Tigris. Such were some, if not all, the magicians and astrologers at the Persian Court, mentioned in the Book of Daniel, to whom Nebuchadnĕzzar had recourse as to the wisest men and best counsellors of his time. They studied the stars and connected them with the birth of individuals. In their studies of the heavens they were led to believe in the birth of a child to be king of the Jews, who was destined to be so important a character in the world's history that they set out from their own country expressly to seek him out and

worship him. They were evidently men of importance, or they would not have undertaken such a journey, laden with costly presents to lay them, as they supposed, at the feet of a royal infant. They evidently expected to find him without difficulty, to hear of him unmistakably from the first man they met, as indeed it would be natural for them to suppose that a royal birth of such significance would be well known in the country which was the inheritance of this powerful monarch of the future. Accordingly they arrive at Jerusalem, and immediately begin their inquiries.

4. The report of their mission soon reached Herod, and caused him no small uneasiness. Nor was this uneasiness confined to the palace; on the contrary, it was shared by the whole city. How could it be otherwise? Here was a band of men of acknowledged light and leading come to do homage to a royal heir of whom the Jews knew nothing. So significant was their visit that Herod began to wonder if the promised Deliverer had indeed been given; and calling all the chief priests and learned men of the Jews, he demanded of them where the Christ should be born. His birth at this time was expected, and so well did the scribes understand the prophecies concerning the event that they answered, without hesitation, that Bethlehem in Judæa was the destined birthplace of the Christ.

5. They did not, however, hasten to Bethlehem,

as one might have expected, to see whether the Divine promise had been fulfilled. The clue was put into their hands. If they knew the birthplace, still more did they know the family of the Promised Seed. Moreover, by a decree issued from Rome, all the population had been ordered to attend, each at his own city, for the purpose of a census. If there were any of the house and lineage of David, they would, in consequence of this arrangement, naturally come to Bethlehem. It was but five miles off. All that was necessary was to walk over and inquire for any of the royal family who might be there. But they were not in the attitude necessary for such action. Far from feeling any joyful anxiety that the news might be true, they were troubled along with Herod. Nor let any one suppose this feeling unnatural. Fallen man naturally shrinks from the manifestation of the Divine presence and action, not knowing how near it is to them at every moment, and how it is His bounty and good-will in which they live and move and have their being, and which is the source of all true joy in the lives even of the unthankful and evil.

6. To the poor and unlearned a far more joyful announcement was vouchsafed; for as certain of them, who were shepherds, lay by night in the open country, guarding their folds, an angel of the Lord stood beside them, and the glory of the Lord shone about them, illuminating the darkness of the night with a gracious and glorious radiance. Like the Jews of

Jerusalem they, too, were troubled and greatly afraid. But the glorious messenger said: "Fear not!"—and his word was with power—"Fear not! for behold I bring you glad tidings of great joy, which shall be to the whole nation; for there is born to you this day a Saviour, who is Christ the Lord, in the city of David. And this is the sign for you: you shall find the babe, wrapped in swaddling clothes, lying in a manger." And suddenly, as the bright one uttered these words, there were with him a throng of the heavenly host, praising God and saying "Glory to God in the highest, and upon earth peace, among men good-will!" How long they stood by them, chanting their glorious song of praise, and thrilling the hearts of the shepherds with the sympathy of their own heavenly joy in their mission of peace and good-will, the shepherds would be as little able as any to say. Nor did they leave any record of the appearance of their celestial visitors save this. For contrast and suggestion take a description of an earthly host:—

"Meanwhile the Tuscan army,
Right glorious to behold,
Came flashing back the noon-day light,
Rank behind rank, like surges bright
Of a broad sea of gold.
Four hundred trumpets sounded
A peal of warlike glee,
As that great host with measured tread
And spears advanced, and ensigns spread,
Rolled slowly towards the bridge's head,
Where stood the dauntless three."

But the heavenly host that visited the shepherds shone out in their own celestial glory upon the darkness of the night. They stood not in ranks, for they were not then marshalled in battle array, but crowded about their leader in a joyful throng, singing their blessed anthem of peace and good-will because of the birth of a human infant, whose presence in the neighbouring town and whose lowly estate the seraph had just announced, delighting the hearts of the shepherds with glances of loving and joyful sympathy, while their celestial chorus swelled and rose, in the expression of their own great gladness, not less entrancing to the ear than was the sight of their glorious throng to the eye—"Glory in the highest to God; and upon earth peace, among men good-will!" The heavenly host saw when the foundations of the earth were laid. They looked on while the measures of it were laid, or perhaps at the Divine command they laid them with their own hands and stretched out the line upon it; and when the corner-stone crowned the edifice, the morning stars sang together, and all the sons of God shouted for joy! How much more joyful then must they have been when the Lord God laid in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation! Were there none of all the sons of men, save these few shepherds, who heard their song of joy? Doubtless many who had ears to hear caught something of the celestial harmony, and knew not what it was that filled their

hearts with gladness. But when the angels went away, the men, the shepherds, said one to another: "Let us come along then to Bethlehem, and let us see this saying, the thing which has come to pass, which the Lord has caused us to know." And they came with haste, and found Mary and Joseph and the child lying in the manger, and when they saw it they related the words of the heavenly messenger which he had spoken to them about this child. And all who heard wondered concerning the things which were told them by the shepherds. Yes, they wondered! they wondered!! Men are prone to fear at the approach of God, or of his messengers who love them so well. If any relate to them aught of their joy and love, men wonder! Do they suppose the heavenly host so indifferent to God's master-piece, or doubt the love of the heavenly Father, the message of peace on earth and among men good-will? Do they suppose the heavenly host silent because their dull ears hear them not? or absent because their eyes catch not their glory? It is but to open their eyes and they would see them! Are they not all liturgising spirits sent forth to service because of those who shall obtain salvation? Do men suppose it is otherwise now than when Elisha prayed, and God opened the eyes of the young man who was with him? What was the result of their ministry? At Elisha's prayer they blinded the eyes of the hostile host. This host had compassed Dothan about with the express

purpose of catching Elisha. Yet now Elisha comes out to them and says, "This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek." But he led them to Samaria. They little guessed how they had been so hoodwinked, or how the unseen host made merry over their journey into the midst of Samaria, and their consequent perplexity; but their experience was not one they cared to incur again, for the bands of Syria came no more into the land of Israel.

7. Herod, however, feared the birth of a rival to the throne; that was natural, but what a singular use did he make of the prophecies! Did he believe them genuine? Why, then, did he not welcome the royal child? Did he not believe them? Why, then, was he troubled? And why did he use such brutal means to slay the child? Truly he seems to have had a measure of belief in the Scriptures, but of the order that makes devils * tremble, in terrible contrast to the faith, though feeble, of the shepherds, and which brought them into sympathy with the joy of the blessed and elect angels. He summoned the Magi to a private audience, and sent them to Bethlehem, bidding them search diligently for the child, and when they had found him to bring back word, so that Herod too might go and worship him. When they heard the King they departed,

* Quem dens vult perdere prius amentat.
ἃ θύουσιν, δαιμονίοις θύουσιν καὶ οὐ θεῷ

disappointed in their minds at the reception they had found in Jerusalem, so different from what they had expected. But, to their delight, the star they had seen in the east led them forward until it came and stood over where the young child was. And when they saw the star they rejoiced exceedingly * with great joy, and coming into the house they saw the child with Mary his mother, and falling down they worshipped him, and they opened their treasures and brought him gifts, gold and frankincense and myrrh. And being warned by a dream not to return to Herod, they departed to their country another way. How exceeding wroth Herod was at this conduct, and how he slew all the children in Bethlehem from two years old and under, in order to be sure of killing the dreaded claimant of the throne whose birth had been so signally heralded, is well known to all. As also how the child and his parents escaped to Egypt.

8. Before leaving the subject of the visit of these Magi, it will be well to clear up some popular deceptions on the subject. What was the nature of the star they saw in the east is nowhere told us; but it was evidently, if not purely astronomical, yet connected with the stars, for from it they drew the information that the child whose birth it announced

* Who shall say how many of the heavenly host were with them unseen, communicating to them their own joy by their silent sympathy.

was born king of the Jews, an inference which could not be drawn save by the position of the star in the heavenly constellations. Their journey to Jerusalem was undertaken and carried out under the influence of the knowledge so obtained. When, however, they left Jerusalem to go to Bethlehem—or did they despair of their quest?—they saw the same star again, and now it went before them and guided them until it stood over the child's abode. Whether there was any physical identity between this star and that they had seen in the east is not told us. It is probable that they themselves could not have said how they recognised it for the same star. Suffice it that they did accept it as such, and were led by it to the cradle of the royal infant whom they had come so far to seek. It is possible that these speculations indeed may be all wrong, save only as they are founded upon God's Word. Only from the narrative it is clear that it was not till they left Jerusalem that the star went before them, and that the journey to Jerusalem was made, not in pursuit of a will-o'-the-wisp, but in consequence of some astrological observations and deductions made and completed before they started.

CHAPTER III.

"What went ye out into the wilderness to see? A reed shaken by the wind? But what went ye out for to see? A man clothed in soft raiment? But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet."

1. Thus was the birth of the prophet of Nazareth heralded to the world. The leading men among the Jews were wont to come to him afterwards during his ministry and ask of him a sign from heaven, but he never told them of how the divinely appointed sign had been given them; nay more, how the attention of the lofty and the lowly had been directed to it, at the time of its occurrence, by undoubted and unmistakable signs from heaven. His first appearance in public was at the age of twelve years. He had come up with his parents to keep the feast of the Passover, and when his parents returned he stayed behind in Jerusalem without their knowledge. They, when he was not to be found in their company, returned to Jerusalem seeking him, and found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions; and all that heard him were astonished at his understanding and answers. But his public life was not yet to begin. He returned with them to Nazareth, and was subject to them, and

there increased in wisdom and stature and in favour * with God and man. It was eighteen years after this that his public life began.

2. Before this, however, another arose, who was recognised by the Jews at large as a prophet, and this chapter will be devoted to him. This was a man named John. He was of priestly family, but did not grow up in a village community, but in the deserts; and there in the fifteenth year of Tiberius Cæsar he began preaching and baptizing. The burden of his preaching was, "Repent, for the kingdom of heaven is at hand," and those who listened to his teaching and confessed their sins he baptized in token of their remission and encouraged them to an amended life. He was a singular figure, clothed in a rough garment of camel's hair, girt with a leathern belt; and his food was as uncivilised as his clothing, being such as the desert supplied. He was as uncompromising in his teaching as in his clothing. He likened Jewish society to an orchard of fruit trees containing many barren trees, and called men to repent, and bring forth the fruits of repentance, because the axe had been brought out and laid in

* No plainer indication could be given than these words contain of the mistake we should make if we supposed that the prophet of Nazareth was not very man, or that he ever acted save in the limits common to humanity. The right faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man: God of the substance of His Father begotten before the worlds: Man of the substance of his mother born in the world.

the orchard, among the trees, for the purpose of cutting down those that bore no fruit.

3. His preaching attracted so much attention that all the land of Judæa and they of Jerusalem went out to him, and were baptized by him in Jordan, confessing their sins. To every one he had the same message, which he preached fearlessly. To the people at large, when they asked what he would have them do, he replied by exhorting them to mutual assistance; that he who had two coats should give to him that had none; similarly if any had more food than he needed, to give to the hungry. The soldiers he warned against violence and false accusations to which they were prone, and bade them be content with their wages. But when he saw many of the upper classes, the Pharisees and Sadducees, chief teachers of religion and zealous for the law, he burst out upon them, calling them a generation of vipers, and asking who had warned *them* to flee from the wrath to come, and bidding them to bring forth fruits meet for repentance by amending their own lives, and not boast of their descent from Abraham, as if that were any title to God's favour without a life pleasing to Him, for God would raise up children to Abraham from the very stones of the desert rather than that the blessing promised to Abraham should descend on such as they.

4. To understand the violence of this attack, it

will be necessary to see how it was justified and amplified afterwards by the prophet of Nazareth himself. It is not to be supposed that they were attacked because of their wealth and influence, or because they were zealous for Moses' law, or because they desired deliverance from the Roman yoke. What the reason was may be gathered from Matt. xxiii. The indictment is too long to transcribe here, and too plain to need much explanation, yet it is often read with little apprehension. The first and greatest matter was that they shut up the kingdom of heaven against men: for they neither went in themselves, nor suffered those who were entering to go in: that they compassed sea and land to make one proselyte, and when he was made, made him two-fold more the child of hell than themselves: that they paid tithe on worthless garden herbs and neglected the weightier matters of the law—judgment, mercy, and truth: "These ought ye to have done, and not leave the other undone." Their spirit of intolerance reached a climax in their crucifixion of the prophet himself, but that was not the first time they had sought his life. On one occasion the Jews actually took up stones to stone him, and that not for the first time. Jesus answered them, "Many good works have I shown you from my Father; for which of those works do ye stone me?" The Jews answered him, saying, "For a good work we stone thee not, but for blasphemy, and because that thou, being a man, makest thyself God." Jesus answered them, "Is it not written in

your law, I have said ye are gods? If he called them gods unto whom the word of God came, and the Scripture cannot be broken, say ye of him whom the Father hath sanctified, and sent him into the world, 'Thou blasphemest;' because I said 'I am the son of God?' If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know and believe that the Father is in me and I in him."

5. In this we have been led to anticipate somewhat; but the explanation is needed to understand John's ministry, and why he should thus attack the most worthy and religious men of his nation. So fearless was this outspokenness, and so much attention did his ministry attract, that all men mused of John in their hearts whether he could be the promised Messiah; and the Jews of Jerusalem sent a deputation of priests and Levites to ask him who he was. "Are you the Christ?" "No!" "Are you Elias?" "No!" "Are you that prophet whom Moses promised us like himself?" "No!" And so they asked him who then he was that they might give answer to those who sent them. Then he disclaimed all personal authority, and said he was but a voice—the voice of one crying in the wilderness, "Make straight the way of the Lord, as said the prophet Isaiah."

His meaning appears to have been that his message carried its own authority, quite apart from him who

brought it. Let them consider the message, not the messenger. So they asked him why he baptized. If his message required no authority to back it, this surely was an act which no one was entitled to perform of his own motion, or according to the dictates of his fancy. He replied that his baptism was a baptism of water for those who confessed their sins, a token of their remission and a means of effecting it; but there was even then among them a greater than he, one whom they knew not, but who coming after the preacher was preferred before him—one for whom John was unworthy to perform the most menial service; He should baptize them in Holy Spirit and Fire.

6. The next day Jesus came to John, and John seeing him approach said to those about him: "Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said: After me cometh a man which was preferred before me. And I knew him not, but that he should be made manifest to Israel; therefore am I come baptizing with water."

So John Baptist pointed him out as the Lamb of God, and as the Son of God; and described his ministry as one of separation under the figure of winnowing wheat. He should thoroughly separate the wheat and the chaff, and gather the wheat into his garner, and burn the chaff with fire unquenchable.

7. John's unflinching testimony reached Herod

himself. How he came in contact with the King, or rather the Tetrarch, we are not told; but John did reprove him for taking his brother's wife, and for all the evils which Herod had done. And Herod shut him up in prison, and finally beheaded him, being thereto instigated by the woman concerning whom he had been reproved.

CHAPTER IV.

THE SON OF MAN.

MEANWHILE Jesus commenced his ministry, and after such an announcement we should expect something striking. Yet if we suppose that he appeared remarkable to the indifferent we shall be mistaken. His contemporaries saw, like all men, what their capacity was fitted to see, and so it is now, and so it will ever be. His gentleness and compassion are generally dwelt upon rather to the exclusion of another side of his character, which does not attract so much attention, viz., its amazing strength. In him will be found the greatest contrasts, which nevertheless are harmonised in one individual. His teaching is eminently paradoxical. The cross is its true symbol, and its significance must not be forgotten. It was then synonymous with the gallows, if not even more significant, for the gallows typify the condemnation of man, but to hang on a tree was to the Jew to be accursed of God. Hence the strong expectation of some that he would be taken down from the cross by Divine intervention, and the self-justification of the chief priests when no intervention took place on his behalf, ending in their disbelief of the story of the

laden, and I
and learn of
shall find rest
den is light.

If any man come to me, and hate not his father and mother and wife and children, yea and his own life also, he cannot be my disciple. And whosoever doth not bear his cross and come after me cannot be my disciple.

Come unto me, all ye that labour and are heavy
will refresh you. Take my yoke upon you,
me; for I am meek and lowly in heart, and ye
unto your souls: for my yoke is easy and my bur

watch, and their prompt measures to prevent its gaining ground. Hence also the heart-broken words of the two sad travellers to Emmaus—"But we trusted that it had been he which should have redeemed Israel." How could they believe that he could be God-sent when God had permitted him to come under the curse pronounced on every one who hangs on a tree?

2. At the very beginning of his ministry a most significant act occurred. We have seen the uncompromising character of John Baptist and his call to repentance. Jesus began his ministry with the same call: "The time is fulfilled and the kingdom of God is at hand; repent and believe in the good news." But as his training had been different, so also was the outward form of his ministry. John had grown up in the deserts: Jesus was bred in Nazareth. And now the third day after John had pointed him out, he was a guest at a wedding feast near his own home, at which the wine began to run short. His mother pointed this out to Jesus. Doubtless the tenderest sympathy existed between them, for in spite of the rough answer Mary receives, she turns to the servants of the house and says to them, "Whatsoever he saith unto you do it." Accordingly, when Jesus said, "Fill the water-pots with water," they filled them up to the brim, doubtless wondering at the strange order from a guest. But the guest sat apparently indifferent to what they were doing until

the water-pots were full. Then he turned to them again and said: "Draw out now, and bear to the master of the ceremonies." And doubtless their wonder was great, to draw out better wine than any which had yet been offered to the guests from the pots they had filled just before with water.* This we are told was the beginning of his ministry, and a worthy beginning was it for him who delighted to call himself son of man.

3. What a contrast is here to John's ministry! Yet the two mutually supported and complemented each other. Accordingly afterwards we find Jesus drawing attention to the contrast, and reproaching the Jews with childish inconsistency. Both preached the same gospel of repentance. John did no miracle, he came neither eating nor drinking, *i.e.*, he paid no attention to these things, but drew such sustenance as he needed from the desert in which he lived, and the Jews said, "He hath a devil!" Jesus came eating

* "The conscious water knew its Lord and blushed," says a favourite Christian poet, but this hardly seems more than superficial. Chemists but a few years ago would have said new elements must be imported into the jars before water could become wine. The most recent science, however, inclines to believe that all the elements are reducible to one, hydrogen. If this be so, then all that would be necessary for such a transformation would be a rearrangement of the atoms contained in the water-pots. The heaven, yea the heavens, are the Lord's: but the earth hath he given to the children of men. The heart of the son of man endured not that the joy of the wedding feast should be checked, and in response to the need of his heart, the particles of a small portion of his inheritance re-arranged themselves, and the water became wine. Such was his lordship over dead matter. Shall human hearts be less tractable?

and drinking: he was often a guest at their feasts and lived among the people, who often so pressed upon him that he had no leisure for his meals. He was accessible to all, gracious and friendly to all who sought his help, and the help he gave was often miraculous, and they said, "Behold a gluttonous man and a wine-bibber, a friend of publicans and sinners." What pretence could such inconsistency make to wisdom? They were like children sitting in the market-place and saying, "We have piped to you and you have not danced; we have mourned to you and you have not wept." Did they expect the Almighty to respond to *their* whims and fancies, to conform himself to *their* childish stature? *

4. Yet another reference to John's ministry may be inserted here. A time came when the chief priests and the elders came to Jesus as He taught in the temple and asked him, as they had asked John before, "By what authority doest thou these things? and who gave thee this authority?" And his answer is characteristic of him, and shows his strength of character and his method of appealing to the consciences of men. He is not overawed by the weight and dignity of the questioners, but treats them with equal dignity and courtesy, not denying their right to question his authority, nor yet for a moment conceding an atom of that authority. "I also will

* He that can please nobody is not so much to be pitied as he whom nobody can please.

ask you one thing, which if ye will tell me, I in like wise will tell you by what authority I do these things. The baptism of John whence was it? From heaven or of men?" See the dilemma in which they were placed. They came as the leaders of the people, the expounders of the law, to whom the people must look for guidance in such a question. Jesus receives them as such, and asks them of John's baptism. But they had never instructed the people concerning John's baptism, even if they had formed an opinion. Nor did they dare to pronounce upon it now. But the decision concerning John's baptism involved the answer to their present question, and they were compelled to retire in manifest defeat.

5. This was no isolated instance. Over and over again his enemies sought to entangle him in his talk, or to force him into a position of disadvantage, but they could never do so. The effortless ease with which he turns aside the malice of the most learned and powerful Jews is apt to make us underrate the power, and readiness, and resource involved, just as the ease of a practised athlete disguises the real difficulty of his efforts. Yet this was the one characteristic which drew upon him the enmity of the influential among the Jews; and Pontius Pilate seems to be almost the only powerful man who was moved by it, not to envy but to admiration.

6. It was foretold of him: "He shall not cry, nor lift up nor cause his voice to be heard in the

street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth." There is one incident which illustrates this prophecy wonderfully, as well as the hatred and persecution of the chief Jews. Doubtless the prophecy has a larger interpretation than is put upon it here. Yet, if it was to be true in great things, it must be true equally in small. The bruised reed, the smoking flax, may be identified with the whole human race, or with the Jewish nation. In this particular connection, however, it must be taken to mean the Scribes and Pharisees who sat in Moses' seat, and should have been invested with the majesty and power of the law given from Sinai. These should have been the first at the cradle of the infant Jesus, yet they were troubled with Herod by the approach of the Magi. They should have recognised John and have proclaimed him—as he could not proclaim himself—as the Elias. Had they done so, or had they even gone so far as the multitude did, in recognising his ministry and accepting his baptism, they would have been ready to receive and rejoice in the ministry of the greater one who came after him.

7. Instead of this they stooped to pursue the promised Deliverer with their envy, to persecute him with their spite, and even to degrade their own manhood to get an advantage of him—as in the incident which we proceed to examine. Only let it be remembered that, if they had fallen from their dignity,

the very intensity of their hatred and persecution rendered it most formidable. So formidable indeed was it in the end that it prevailed over the power of Rome, and compelled her Governor, against his will and judgment, to stoop to condemn an innocent man and act as his executioner on behalf of the Jews. Yet this powerful organised enmity, which in three hours overcame Pontius Pilate and compelled him unwillingly to pass the sentence of execution, was endured for years by the solitary prophet of Nazareth—solitary because unprotected, at times almost deserted, by His most ardent disciples.

8. The incident chosen well illustrates the malignity of these persecutors. They knew well how compassionate the prophet was, how keenly he sympathised with the weak and suffering: so that even unconsciously to himself virtue flowed out of him to their assistance, as when the woman with the issue of blood was healed merely by touching the hem of his garment. Well, they arranged to trade upon this noble weakness, and thought to prevail through it. They brought to him, as he taught in the temple, a woman taken in adultery, proclaiming aloud her crime, saying she was taken in the very act!—"Now Moses in the law commanded that such should be stoned; but what sayest thou?"

9. What could be said to men capable of such an act? The accusers were quite right in thinking he

would wish both to deliver the woman and to respect the law. Had he not said, "I came not to destroy but to fulfil!" Yet how was the woman to be saved and the law justified? Was he then to outrage his own sense of compassion by condemning the woman, and so endorse the brutal conduct of her accusers? Or was he, on the other hand, to set himself above Moses and condemn God's law? Well might he, while inculcating obedience to the Scribes and Pharisees, as sitting in Moses' seat, warn his disciples not to do after their works. We take time to realise all the difficulty of the situation. Here was the woman, a bruised reed indeed, which might be broken by the least hesitation on the prophet's part. Here was smoking flax, men zealous to vindicate Moses' law—against whom? Against a frail woman who was in their power, and whom they had not the decency to stone at once, if it was to be done at all? Or were they anxious to vindicate it against the prophet whom they felt to be so infinitely superior to themselves? See the burning zeal for Moses' law by which they were actuated. Was it possible to regard it even as smoking flax? Yet Jesus so treated it, and extinguished it not. He performed the impossible, and how?

10. When the repulsive deputation came up with their unfortunate captive, he was teaching in the temple. They came up and put the case before him. But he treated them with manifest contempt, or,

rather, with dignified forbearance. He turned from them, and, stooping down, wrote upon the ground as though he heard them not. There must have been no small stir in the group who were listening to his teaching, and in that pause doubtless many left the place. Meanwhile these terrible zealots for Moses' law had time for reflection and to realise the position in which they stood. The prophet's knowledge of human nature was not deceived: brutal as their action had been, even these men were not incapable of better things. But they had not yet come to their senses; probably they thought that their enterprise was successful, and that it was shame for the unfortunate woman that silenced him. They were not deceived as to his sentiments towards the woman; but they had yet to learn that he had a shame on their account, and to learn to feel that shame and to see in it a nobler spirit than their present attitude was capable of: so they continued asking him.

11. At last he stood up and faced them; and who shall tell what his face, nay, his whole attitude and gesture, spoke to their hearts? And then the majestic rebuke of that dignified forbearance, which reached even their sin against all good taste and genuine human feeling which Moses' law had been powerless to provide for! "He that is without sin among you, let him cast the first stone at her!" The burden of action is now cast upon them; and again

the prophet stooped down, and wrote upon the ground, as who should say, "Have I said enough, or do you require more to awake you to a sense of manhood, and to a remembrance that you had mothers." But no more was needed. The judge had spoken and said, "Let the law take its course, and be you the executioners, if indeed you are so zealous for its letter." No more question was possible. The Mosaic law demanded not only the woman's death, but in the first place that of the more guilty man. By their own showing they had let the chief offender go. Moreover, it demanded that the hand of the accuser should be first upon the guilty parties in cases of this penalty, exemplified by the action of the witnesses at the execution of Stephen, who stripped for the purpose of the exertion demanded of them, and gave their outer garments into the custody of a young man named Saul, who thereby became identified with their action, and only second to the chief actors themselves.

12. However, nothing further was needed. While the prophet wrote on the ground, the accusers, one by one, left the place. The law was vindicated by the prophet, and they were brought to a better mind. Even their zeal for Moses' law and their anxiety to see how this prophet—if such indeed he were—would act in such a case were justified. The smoking flax was not quenched, rather were they made to feel what a miserable pretence was the zeal for Moses

which could take such a form—and now for the bruised reed! How could that woman face her fellows again? Heavy at best must be her load, at least for a time. But the prophet is not at a loss even here. He rises and turns to her as if in astonishment. "Woman, where are those thine accusers? Hath no man condemned thee?" Fancy the situation: she had been overwhelmed with shame and apparently lost under that cruel action, but lo! her accusers, who a few minutes before were hauling her along proclaiming her sin aloud, have been transformed into her justifiers. They have been made to say, if not that they are at least equally guilty, yet that they cannot, and will not, lift a finger against her. And the prophet himself too, who was prominent before men at that time, what does he say? "Neither do I condemn thee: go and sin no more." She had been brought to trial under the worst possible conditions before the most severe tribunal, and she has found in the prophet a greater than Moses; he has shamed her accusers and made them bear witness against themselves, while the prophet's own spotless purity has bidden her depart uncondemned and in peace. And will not all who read the narrative endorse his action, and say he brought forth judgment unto truth?

13. Such, then, was this prophet of Nazareth. Such his readiness of resource in the presence of the bitterest and most unscrupulous enemies! Sur-

rounded by such men as these He taught daily in the temple, even up to the very end of his ministry, and so comported himself that, when he was betrayed into their power, they could not, even with the aid of false witnesses, bring any accusation against him.

CHAPTER V.

THE PROPHET OF NAZARETH.

1. After attending the marriage in Cana, he went down to Capernaum and began his ministry, teaching in their synagogues, and bidding them to repent, because the kingdom of heaven was at hand; or, as it is elsewhere stated, preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease * among the people. If we would know his own account of his mission, we may find it recorded in his own words: "And he came to Nazareth, where he had been brought up, and entered according to his custom on the sabbath day into the synagogue, and stood up to read. And there was given to him the book of the prophet Isaiah, and he opened the book and found the place where it is written: 'The spirit of the Lord is upon me, by which he has anointed me to preach † good tidings to the poor! He has sent me to proclaim deliverance to the captives,‡ recovery of sight to the

* Disease. This word suggests to most of us the repulsive side of infirmity, the outward marks rather than the essence. Yet etymologically it is almost synonymous with discomfort.

† The word indicates a messenger of good.

‡ The word means prisoners of war captured with the spear.

blind, to set the bruised at liberty, to proclaim * the *acceptable* † year of the Lord;' and he shut the book and gave it to the attendant, and sat down. And the eyes of all in the synagogue were fixed upon him, and he began to say to them: 'To-day is this Scripture fulfilled, fulfilled in your ears.' And all bore him witness, and wondered at the words of grace which proceeded out of his mouth. And they said, 'Is not this Joseph's son?'"

2. We are of course not to suppose that he said only what is recorded in the above account. The opening words only of his discourse are given, and then the narrative goes on to describe the effect upon his hearers. Instead of rejoicing that their village should have produced one capable of such things, they argued mentally that he could not be any one remarkable because his parents were familiar fellow-villagers. He then proceeded to make an unmistakable claim to prophetic power and authority. At this they were so incensed that they rose up and thrust him out of their city, with the intention of casting him from the brow of the hill on which their city was built.

3. Such is the natural outcome of unbelief. Man

* The word denotes the office of a herald.

† This word is very difficult to render in English. It may be rendered in Latin nearly by *accipiendus*, "the year to be received," or, as we say, "the year of grace."

believes with the heart, and to true discernment apparent obstacles offer no difficulty. There was one man, an Israelite indeed, in whom was no guile, to whom the same objection occurred. This man's brother came and told him: "We have found him of whom Moses in the law, and the prophets wrote, Jesus Josephson, of Nazareth." Nathanael says, "Can anything good come out of Nazareth?" His brother said, "Come and see." Accordingly Nathanael went, and was received by the prophet with words of the heartiest approbation.

4. Shortly after this he went up to Jerusalem to the Passover. This was the first feast he attended after the commencement of his prophetic work, and he did what must have appeared a strange thing. He turned out of the temple the dealers in oxen and sheep and doves, and the changers of money. These men, be it understood, were not in the temple itself, but in the outer courts; they in no way interfered with the due performance of the ritual, but rather assisted it; nevertheless their presence excited his righteous indignation and roused him to action as nothing else ever did, and when they did not remove their wares at his bidding, he plaited a scourge of small cords and drove them all out of the temple, and the sheep and oxen, and poured out the changers' money and overthrew the tables, and said even to the dove-merchants: "Take these things hence; make not my Father's house a house

of merchandise." This action seldom receives the attention it deserves. It was not a little singular, for it is not to be supposed that these dealers were engaged in anything usually counted even doubtful. Their offence was that they made God's house a house of merchandise, even in its outer courts. How strange must have appeared that consuming zeal which burnt so hotly against these honest traders —as they doubtless esteemed themselves—in one whose anger it seemed impossible to provoke. And what an exhibition of power! The plaiting of the scourge was deliberate, and doubtless intended to give the traders at once a plain intimation of the prophet's intention, and time to remove their wares in an orderly manner. And how great must have been the authority of his manner, which made these traders submit to be driven out by a single man! It is not to be supposed that physical force was the means employed for their expulsion, though it was not wanting as an expression of the prophet's zeal, at least when the tables of the money-changers were upset and their money strewed about the ground. None who know the prophet of Nazareth as he is represented in the gospels, could imagine him capable of hasty and undignified action, nor would such action have produced the desired effect. Yet he who came to bear witness to the truth would not plait a scourge unless its use were appropriate, though the feebleness of the implement indicated that nothing more violent was needed. These traders were not

prepared to offer any strenuous resistance to zeal like the prophet's, which carried a power of its own, just as his love of humanity carried a virtue to heal their sicknesses, and his hatred of evil a power to expel devils. What power that zeal carried in its manifestation is evident from the effect it produced on all who were there. The traders submitted to expulsion. His disciples remembered how it was written: "The zeal of thine house hath eaten me up." The Jews came and asked him: "What sign do you show us, since you do these things?" The prophet's answer to this question shows us the secret of that holy indignation: "Destroy this temple, and in three days I will raise it up."

The beloved disciple gives us the key: he spoke of the temple of his body; the prophet's thought passed from the material temple, which was his Father's house, to the living temple of his own body, which he ever kept with all the power of his being, and with what conflict none can tell, free from all touch of defilement. The Jews were answered; the power which drove the traders out of the temple held them too in check, for they contented themselves with saying: "This temple took forty-six years to build, and will you raise it in three days?"

5. To these early days belongs the sermon on the mount. Great multitudes followed him, and seeing this he went up into the high ground and sat down, and those who were anxious to hear him came up,

and he opened his mouth and taught them, saying: "Blessed are the poor in spirit, for theirs is the kingdom of the heavens. Blessed are the meek, for they shall inherit the earth. Blessed are they that mourn, for they shall be comforted. Blessed are they that hunger and thirst after righteousness, for they shall be filled." Here we find him preaching the gospel of the kingdom of heaven, which John had taught the Jews to believe at hand, and which he himself had announced at the opening of his ministry. Let us see these beatitudes, as they are called, and what they mean. They are outwardly paradoxes. Those whom the prophet pronounces blessed are the poor in spirit, the mourners, the meek, the hungry and thirsty. Why is this? The first effect on his hearers would be one of astonishment. Why does he pronounce the poor blessed? Am I poor in spirit?—such would be the thoughts of those who heard his opening words. And what would be the answer? A superficial man would be repelled, but even so he might be stirred up to curiosity. The singular words would be apt to recur to him if he had any depth of character, and some time or other he would be likely to feel his poverty and helplessness, and so be a recipient of the blessing. Consider the circumstances under which the prophet came. The Jews whom he found in the promised land were the representatives of one or two tribes who had returned from the captivity. Where were the rest of the twelve tribes? The royal race of David and

his kingly sceptre, where were they? What could even the most prosperous of his hearers boast of?—The rebuilt temple? But where was the Shekinah?—The zeal of the Scribes and Pharisees? But they could not even pronounce on John's Baptism, or say if it were from heaven or of men. To those who saw their poverty the prophet said, "Do not be troubled, for the kingdom of heaven is yours." Or, looking further afield, what was man at his best estate? Cursed of God for his disobedience; eating bread in the sweat of his brow; laying up treasures, if he laid them up at all, only where moth and rust corrupt and thieves break through and steal, and through fear of death all his lifetime subject to bondage. Blessed are they who reckon themselves poor at their best estate, for theirs is the kingdom of heaven. And what did this mean? Well! those who felt their need should know. To make them feel their poverty was the first step.

6. Blessed are they that mourn, not in rebellion and in discontent because of their own sufferings, but because of their alienation from God, and because they lie under His disapprobation.

7. Blessed are the meek! If we would know what meekness is in God's sight we see it in Moses, who was the meekest man of his own time, and still more in the prophet like unto Moses, who delivered this sermon.

8. Blessed are they that hunger and thirst after righteousness—Why? To the prophet's eye the whole human race were sick, feeble, perishing for want of sustenance, lacking even the desire for better things. But in a company, such as this, those were blessed who were hungry, for they could take and assimilate food. The prophet came not to mock mankind: he had meat for their spiritual hunger, drink for the spiritually thirsty. Ay! and medicine for their sickness. But there must be appetite, or the food would not even be sought. There must be consciousness of their infirmity, or even medicine would not be desired. His teaching was mirrored in his outward action. Because of his miracles of healing great multitudes followed him, and even abode with him three days till all their food was exhausted, and then he made them sit down on the green grass, and blessed and broke the loaves, and gave them, and likewise of the fishes, as much as they desired.

9. Not otherwise was his action in the spiritual. Those who followed him, and continued with him, came to know what it was to hunger and thirst after righteousness, and to them he gave to eat and to drink. Do you say this is impossible? Hear the words of his beloved disciple written many years afterwards: "If we say we have no sin we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins

and to cleanse us from all unrighteousness." Observe that He does not forgive us our sins because of anything in us, but because *He is faithful and just;* and for the same reason does he cleanse the penitent from all unrighteousness.

So, when the self-righteous asked his disciples why they and their master ate with publicans and sinners, he replied: "They that are whole need not a physician, but they that are sick. I came not to call the righteous, but sinners to repentance." He had help for all save for those who knew not their need.

10. It is not the purpose of the writer to go seriatim through the sermon on the mount, but merely to mark some salient points. Prominent among these is the thoroughness inculcated; "Seek first the kingdom of God and His righteousness"—such was his teaching; and if in that search your right eye offends or hinders you, pluck it out. Rather go one-eyed into that kingdom than be cast whole into hell. And if your right hand be an obstacle, if it make you stumble in the path thitherward, cut it off and cast it away. Better go maimed into the kingdom of heaven than keep both hands and be cast into hell. If any object to this teaching, that it is beyond human capacity; that no one ever did or could pluck out his eye or cut off his hand for such a reason, the answer is plain. If any one were sufficiently in earnest to prefer losing his eye or his hand to being made to stumble in his road to that kingdom, he would soon

find easier means of avoiding such stumbling-blocks. He would learn to use his eyes to see obstacles and avoid them, and not let them wander away from the road, so that he fell over the obstructions he happened to meet. If he would rather lose his right hand than that it should hinder him in the work God had given him, he would soon find work for it in God's service. The one thing this prophet could not tolerate was hypocrisy and double-dealing. The spring of all action was to be the love of God and of one's neighbour; and when a scribe said, "Well, Master! thou hast said the truth, for there is one God, and there is none other but He; and to love Him with all the heart, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices." Jesus, seeing he answered discreetly, said unto him: "Thou art not far from the kingdom of God." And no man after that durst ask him any more questions.

11. Yet his teaching must have been strange in the ears of many. Why were you to turn your cheek to the smiter? Well! this must not be taken alone, but with other passages. You are not to resist evil. True! Yet, on the other hand, the same teacher said: "Be not overcome of evil, but overcome evil with good." Like many hard sayings of this prophet it can only be said: "He that hath ears to hear, let him hear." The essence of an action lies in its motive. It is of no use to give alms to be seen of

men unless you are satisfied with that reward. To turn the other cheek in ostentatious pride and reproach would not be to obey the prophet's precept. Neither would it do to turn it in sullenness and hatred, or to be seen of men, and so put your brother in the wrong. The key is to be found elsewhere, even in the prophet's deep knowledge of human nature. His teaching is well exemplified in the incident of the woman taken in adultery. The Scribes and Pharisees who brought her dealt the prophet a cruel blow, and they acted deliberately. And he stooped down, apparently overcome with shame under it, and gave them the opportunity of repeating it. And they did repeat it by pressing upon him for a decision. And what did he reply? "Well," he said, "stone her, I will not forbid you!" Only in the wording of his answer he appealed to their consciences. "He that is without sin among you, let him cast the first stone." The prophet forbade them not, but yet he triumphed, not allowing himself to be overcome of evil, but overcoming evil with good.

12. Judge not, and ye shall not be judged. Condemn not, and ye shall not be condemned. Give and it shall be given to you; good measure, pressed down and shaken together, and running over shall men give into your bosom; for with the same measure ye mete withal it shall be measured to you again. Yes! human nature, fallen as it is, lacks not a divine jealousy if one knows how to call it forth. It will

not willingly be a debtor, but will pay back good measure for good if it have time to reflect, but it is prone to suspect evil motives, and act hastily and revengefully. It feels that it is better to give than to receive, and the motive for theft is rather the pleasure of carrying off a jealously guarded treasure than mere covetousness. Who would steal what he might have for the asking—unless indeed he were too proud to ask?

13. Yet the prophet must not be understood to inculcate indiscriminate almsgiving. Love worketh no ill to his neighbour, therefore love is the fulfilling of the law. For instance, it will not do to demoralise him by injudicious gifts, nor to give in careless easy liberality which seeks its own gratification and not its neighbour's good.

14. Again, it must not be forgotten that *amour propre* is universal.* How then will you say to your brother: Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite! cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote out of thy brother's eye. If you should see such a thing you will only offend your brother by offering to remove it,

* Readers of "The Autocrat of the Breakfast-Table" will recognise these words, as also the quotation which accompanies them: "Quoi qu'elle est très solidement montée, il ne faut pas brutaliser la machine."

but if he sees you trying to help him in secret, out of love to him, and not with any ulterior motive, that is different. But why do you see it at all? Any man who is not blinded by self-conceit will find far more faults in himself than in his neighbour.

15. And so comes the gospel of peace which Jesus of Nazareth preached to those that hear: "Love your enemies, do good to those that hate you, bless those who curse you, pray for those who maltreat you. To him who strikes you upon the cheek turn also the other, and if any take away your surtout, deny him not your coat. Give to every one who asks of you, and if any take away your goods ask them not again. And as you wish men to do to you, so do you to them."

16. And observe in all this how the prophet appeals to the common sense of his hearers, not to selfish consideration for their own souls, still less to the fear of hell, which has been so common an argument among preachers who profess to be his followers.

He does indeed mention Gehenna, but rather with a view of laying before his hearers the folly of doing otherwise than as he said, than as appealing to their fears. He knew men too well to think to win them by appealing to their fears of Gehenna. It is true the fear of the Lord is the beginning of wisdom, and so he says: "Fear not them that kill the body and

can do no more, but rather fear Him * who is able to destroy both soul and body in Gehenna;" but this is an appeal not to men's fears—unless they are small enough to be moved to such fear—but to their common sense. Some indeed may be moved by a fear of Gehenna.† "Well!" we may imagine the prophet saying: "So be it. Let them only do what I say, and they will soon forget all about hell fire."

The one incurable evil is folly. If by any means they can be induced to think and reflect all will be well.

17. Again he warns his hearers that it is not so easy to keep the right road.

The gate they have to enter is a narrow one and needs no little exertion to enter it. Yet a gate there

* "What man is he that feareth the Lord? him shall he teach in the way that he shall choose. His soul shall dwell at ease and his seed shall inherit the earth."

† Two words are translated by the word hell in the New Testament. One is Hades, the other Gehenna. Hades is almost synonymous with the grave, and denotes the place of departed spirits into which Lazarus and the rich man alike went at their death.

The other is Gehenna, which occurs only in the following passages, to which reference may be made:—

Matt.	v. 22, 29, 30.
	x. 28.
	xxiii. 15, 33.
Mark	ix. 43, 45, 47.
Luke	xii. 5.
James	iii. 6.

In one passage the word hell represents another place, Tartarus. 2 Pet. ii. 4.

is, and though it be narrow, yet the road is open, so he exhorts them: "Come in through the narrow gate, for wide is the gate and broad the way which leads to destruction, and many pass in through it; because narrow is the gate and confined is the way which leads to life, and few are they who find it."

18. Again he appeals to their common sense. He says: "No man can serve two masters." It is not a question of what one would like to do; the thing is impossible, for either he will hate the one and love the other, or else he will hold to the one and despise the other. You *cannot* serve God and mammon. And since this is so, why waste yourself with vain anxieties in trying to serve both? Serve God and cast your care on Him. Has He given you life, and shall He not feed and clothe you? Surely the birds of the air and the flowers of the field might teach you so much wisdom!

19. Here we find the crux of the prophet's teaching. On the one hand, to enter into the kingdom of heaven you must be in earnest. If you have any perception whatever of the entire desirability of the object set before you, you will be ready to pluck out your eye or cut off your hand rather than they shall be obstacles in your way. Nay! he that loveth his life shall lose it. On the other hand, to the single-hearted there is no difficulty. For them there is but one condition. Ask, and you shall

receive. Seek, and you shall find. Knock, and it shall be opened to you. Your own paternal instincts must tell you that your Heavenly Father will refuse nothing to His children, if they will but obey Him. The path of obedience may be narrow, but there is no obstruction. It is just as easy to go in through a narrow gate as through a wide one, if men will only choose aright.

20. Above all, Christianity is a practical thing. "Why do you call me Lord! and Master! and not do the things I bid you do? Any one who hears these sayings of mine, and does not act in accordance with them, is like a man who without a foundation builds upon the sand. When the storm comes, as assuredly it will, the floods will carry away the foundations of his house, and down it will come. But if any one hears and does them he is like a man who digs down to the rock, and lays thereon the foundation safe and sure, before building the superstructure. And no flood shall ever carry it away, though it be battered by the most violent storms."

21. When the discourse was ended the people were astonished at his method, for he taught them as one having authority and not as their own leaders of religion, who acted as expounders merely of a law, which they themselves did not grasp. The reason for this he did not give in this discourse, but it is to

be found afterwards in teaching his own disciples. "Leave them alone," he said, "they are blind leaders of the blind, and they and their followers will together fall into the ditch." He could act as an efficient and trustworthy guide because he could see.

CHAPTER VI.

FAITH.

1. When the prophet came down to the plain, after delivering the discourse which was considered in the last chapter, a leper came and kneeled down in front of him, saying: "Sir, if you will, you can make me clean." Thereupon the prophet stretched out his hand and touched him: "I will, Be clean:" and immediately his leprosy departed from him. And Jesus said: "Now tell no man of this, but go straight to the priests in accordance with the law." He did not his works to be seen of men, and so stopped the mouth of the grateful man. On another occasion ten lepers stood afar off and besought his mercy. In reply to their appeal he simply said, "Go, show yourselves to the priests," and they turned and went, and, as they went, in obedience to the prophet's word and in faith in him, their leprosy also departed from them. Nine continued their road, doubtless with thankful hearts. But one of them, when he saw that he was healed, turned back glorifying God with a loud voice, and fell on his face at the prophet's feet thanking him. This man was a Samaritan, and the incident moved the prophet greatly, that out of ten men, only

one, and he not of the chosen seed, returned to give glory to God. But he entirely disclaims any share in the healing and bids the man: "Get up and go, your faith has saved you." Or, as if he said: "Don't stay there any longer. You are quite right to give glory to God. I am but an instrument; your own faith, co-operating with God's love and power, have wrought the cure."

2. However, this is a digression. After cleansing the leper and dismissing him, a Roman centurion came to the prophet, saying: "I have a servant lying paralysed at home, terribly tormented." Jesus says, "I will come and heal him." This man had faith, and the prophet recognised the fact, and did not even let him finish his speech. His proposal, however, did not please the centurion: he sought not to trouble the prophet so far, and was quite unworthy of the honour of receiving him under his own roof. He, like the prophet, was a man under power,—to wit, the power of the Roman Government,—and his orders were carried out in obedience, not to him (the centurion), but to the power of the Government he served. The prophet had but to speak the word and the cure would be wrought. The humility and faith of this man won the prophet's emphatic approbation. He was astonished, and said to those who followed, "I tell you truly, not even in Israel have I found such faith. And I say to you that many shall come from the east and west and take their places with

Abraham * and Isaac and Jacob in the kingdom of the heavens: and the sons of the kingdom shall be cast out into the outer darkness, and there shall they lament and gnash their teeth." Then he turned to the centurion and said: "Go, as you have believed so be it to you." Here we see the true son of man taking advantage of the centurion's conduct to enforce on his hearers that the kingdom of heaven is the reward of individual faith and obedience, not an inheritance † of the Jews exclusively.

3. Soon after, seeing the crowds which had assembled, Jesus got into a boat to cross to the other side of the lake, and one of the scribes wished to accompany him, professing his readiness to follow the teacher wherever he went. Jesus would have him count the cost, and says to him: "The foxes have holes, and the birds of the air their nests, but the son of man has not where to lay his head." Another said: "Sir, suffer me first to go and bury my father." But Jesus said to him: "Follow me, and leave the dead to bury their dead."

4. And on the voyage a sudden squall arose and

* The father of the faithful of all nationalities.

† The Jews were an election out of the nations, and heirs of the promises. True! yet not for any good thing in them, but in order that through them all mankind might be blessed, according to the promise made to Abraham. God is no respecter of persons, and when the Jews arrogated the promise to themselves, to the exclusion of the Gentiles, they ceased to be suitable instruments in God's hand, and He turned to the Gentiles. Let the Gentiles take warning, for God changes not: He is the same yesterday, to-day, and for ever.

nearly sunk the boat; but he was asleep, like Jonah in a similar case, yet how different! And as in Jonah's case so in this, they came and awoke him, saying: "Lord, save us, we are perishing." But he said: "Why are you afraid? How little is your faith!" Then he arose and rebuked the winds and the sea, and there was a great calm. But the men wondered, saying: "What sort of man is this that the winds and the sea obey him?"

5. These five incidents will serve to illustrate the prophet's way of dealing with men. It was characteristic of him always to take men on their own ground. He was never at a loss, whatever demands the ingenuity, the hatred, the faith or love of another might make on him. And the greater the demands they made, so only they were the outcome of faith or love, the better was he pleased. So he did not shrink from the leper whose touch was defilement to others, but just as if he had made the most natural appeal possible, he put out his hand, and saying simply, "I will, Be clean," he delivered him from the grasp of his incurable disease.

6. In the case of the centurion there was no question, at least to the prophet, of the man's faith, and he no sooner heard the trouble than he said: "I will come and heal him." To the prophet of Nazareth the cry of suffering humanity never came in vain. He delighted to call himself the son of man,

and thus claim kinship with all. But what most delighted him was when he found some response of faith or love in those whom he helped. The humility and faith of the centurion moved him to wonder—hard as that was;—his humility in not daring to entertain the prophet in his house, his faith whereby he accepted the prophet—as the prophet always accepted others—on the ground adopted by him, as a man under authority, doing his works and speaking his words, not in his own power, but in that of another.

7. In the last case his disciples came to him and awoke him, saying: "Master! we are perishing; have you no care for us?" Care! Of course he cared, save that no anxiety could touch his constant faith in the heavenly Father's presence and care. So, rather than they should be distressed, he got up and rebuked the winds and the sea, and they were still, and said: "Why are you so fearful? How is it that you have no faith?" But their fear was not diminished by these words; they could not rise to such a stature of faith; and it was long before the best of them even attained to any conception of it.

8. This voyage was undertaken because of the crowds which had collected. It was necessary for their sake, and the preservation of order, that they should not collect in greater numbers, so the prophet gave commandment to cross the lake. One of the

scribes was so taken with his teaching that he wished, as doubtless many others wished, to go with him, and prayed to be allowed to accompany him everywhere. This was the right spirit, but the man had mistaken his own depth of feeling; he was but a stony ground hearer after all; so Jesus told him that he little knew the demands humanity can make on any one who acknowledges the relationship, and the obligations under which that relationship would place him if he recognised it. If he confessed himself a son of man he would not have a resting-place for his head.

9. But when the other man said: "Let me first bury my father," his thought took a new direction. To the man it seemed an unfeeling and reprehensible thing to be wanting in such a case, and so no doubt he thought it would appear to the prophet. However, he who preached the gospel of the kingdom sought to awake him to the transcendent claims that kingdom makes on all who seek it. If he were indeed awake to the kingdom of God, and proposed to enter upon such a quest, let him leave the dead man, who could not profit by his care nor be hurt by his neglect, to the care of those who were as insensible as himself to the higher aims and objects and interests to which the prophet sought to awake men.

10. Arrived at the other side of the sea, an incident occurred which exemplified the power of the

prophet over the spirits which torment men, how, we know not, and in those days often obtained such complete possession of men as to enslave them entirely. Whether the case is widely different now, for those who have discernment of anything outside the range of their natural animal perceptions, need not be discussed here. For those who deny the existence, enmity, and power of such spirits of course the tale is absurd, and one eminent man of science is especially fond of ridiculing it. Whereby instigated to such conduct, probably he is less able to discern than any one. We leave the story to him, since he delights in it, and proceed to some more pleasant subject of study.

11. The prophet now returned to his own city, Nazareth. On a previous occasion they had sought to throw him headlong from the brow of the hill, yet he feared not to go there again, and the crowds which now followed him so pressed upon him, that some people who brought with them a paralytic could not get into the house. They were not, however, to be baulked of access, and went up on the flat roof, and broke it up, and let down the bed on which the sick man lay into the room in which the prophet was. This conduct met the entire approval of the prophet, who, seeing the faith whereby they were moved, said to the sick man: "Son, be of good cheer; your sins are forgiven you."

It is not to be doubted that the man himself was

distressed because of his sins, and attributed his sickness to them, and mourning for them in true penitence was precisely one for whom the prophet's blessing* was intended. That prophet proclaimed himself the light of the world, and testified that every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. So he comforted the sick man first with the assurance of the divine forgiveness. This, however, at once aroused some of the scribes, who were present, to indignation. The prophet's words seemed to them blasphemy, and he immediately perceived the effect his words produced upon them. It was right that they should be jealous for God, but they should rather have rejoiced that God should give—if indeed He had given—such power to men.

So he turns to them and says: "Why do you think evil in your hearts? You think this too great a thing for a man to say; you think my words spoken presumptuously and without power. But, as far as words go, it is just as easy to say: 'Arise and walk;' and you shall see that, when I say that, the power will not be wanting." And turning to the sick man, he says: "Arise, and take up your couch, and go to your house." And he arose and departed to his house, and the multitudes marvelled, and glorified God, Who had given such power to men.

* "Blessed are they that mourn, for they shall be comforted."

12. Now this case serves to illustrate a very important truth. The prophet said: "I will show you that the *son of man* has power on earth to forgive sins." He delighted to call himself a son of man, and as man, as a son of man, he did all and everything which he did. True he was none other than the Eternal Son of God; but when he chose to be born of a woman, he emptied himself and took the form of a servant, and was made in the likeness of men. Not in outward form merely, but in all his capacities he made use of his human nature and faculties which he inherited from his mother.

13. It is true that he none the less acted in the power of the Holy Ghost; but it is recorded of John Baptist that he was moved to joy of the Holy Ghost before his birth, and that he was filled with the Holy Ghost even from his mother's womb. And if such was the case with the forerunner, how much more with the prophet himself. But to suppose that he put forth his own divine power at any time, or in any way, is to misunderstand his whole action and ministry, the essence of which lay in the very fact that he did all as a very son of man, and so showed forth, to men as man, a pattern, an example, of how God would have them to walk, and how God would bless those who so walked. Others indeed walked largely by faith, and received the Holy Ghost according to their capacity. But Jesus of Nazareth alone of men walked wholly and entirely by faith, and in all his

acts as man was wholly pleasing to God. Accordingly God gave to him the Spirit without measure, and proclaimed him by a voice from heaven: "This is my beloved Son, in whom I am well pleased." So he does not tell them that the Son of God has power to forgive sins. They knew that. What he proves is that the son of man has the power, and so the multitudes understood it and glorified God accordingly.

14. In this connection another incident is very instructive, viz., when he went to his disciples walking on the sea. They were troubled, saying: It is a spirit, and cried out for fear. But forthwith * Jesus spoke to them, bidding them be of good cheer: "It is I, be not afraid." Then occurred a thing which to our blindness and shortsightedness seems wonderful indeed. One of his disciples said: "Master! if it is you bid me come to you on the water."

This speech was wholly pleasing to the prophet. Here was a man who recognised, if but for a few brief minutes, the great fact that his actions, when they seemed most marvellous, were those of a man, and such as others might do. Accordingly he said: "Come." Just one word, no more was needed. And so Peter felt, and came down out of the ship, and walked on the water to go to his beloved Master.

* Note the promptness of the prophet's response, which was characteristic of him, and so such words as *forthwith*, *immediately*, &c., are in constant requisition in relating his doings.

Where was now the fear of a spirit which had just before made them cry out? Alas! the fear was not far off, though now it had a different object—*Peter saw the wind was boisterous!* What an anticlimax!! Yet such is man; and so Peter was afraid; and beginning to sink, he cried, saying: "Master! save me." And immediately Jesus stretched forth his hand and caught him, and said to him: "Oh! man of little faith! Why were you afraid?" Peter's courage returns to him at the touch of that beloved hand, and at the accents of that gentle rebuke, and he walks back beside his Master, and gets into the boat with him.

15. Here two things are worthy of note. One is the ready response of the prophet to the faith of his disciple in the first instance. He does not treat it as a strange request; that was the very last thing in his thought; his very object was to teach them of how great things they were capable, to convince them that he acted as a very son of man. Another is that as soon as ever Peter appeals to him for help, *immediately* he stretches forth his hand. And how does he help him? With a rebuke: "Oh! man of little faith! Why did you doubt?" The whole object of the prophet is to take away the feeble standard by which men were wont to walk, and substitute for it his own standard of measureless faith.

16. So when on one occasion perceiving to some

extent their Master's object, they besought him to increase their faith, he said: "If you had faith as a grain of mustard seed, nothing would be impossible to you." As if to say: "You are men, use your privilege as such. If you find anything impossible, it is simply from want of faith."

17. So well was the prophet known now, that as soon as ever they recognised him, they sent out into all the country round about, and brought to him all that were diseased, and besought him that they might only touch the hem of his garment. And as many as touched were made perfectly whole. They had learned a lesson of faith which gave them the power by so simple an action to recover their health.

18. There is an account of one suppliant who seemed to plead in vain. She was a woman of Canaan, and addressing him as Lord, and Son of David, besought him to have mercy on her: "For my daughter is grievously vexed with a devil." In striking contrast to his usual conduct the prophet ignored her, and answered her not a word: and when his disciples came and besought him on her behalf, he said: "I am not sent but unto the lost sheep of the house of Israel." He knew that this woman's maternal love was too strong to be denied, and wished to teach his disciples a lesson which it was very hard to instil into them, though they knew it not. So he ignored the poor woman till their compassion

was excited, and they besought him on her behalf—or was it on their own? "Send her away for she crieth after us"—hoping that they would be shocked by such an exhibition of Jewish exclusiveness, and see and advocate the larger claims of humanity. But after their one speech they were silent, and she came and kneeled to him, saying: "Lord, help me." Again he repulses her more cruelly than before: "It is not meet to take the children's bread and to cast it to dogs." But the children who stood by were still unmoved; they saw not that the prophet was rebuking them, and it was left for the unfortunate woman to say—and what faith must she have had in the prophet! what discernment of his real sympathy under his outwardly forbidding aspect! what humility before those unfeeling Jews must she have had to say it!—"Truth, Lord! Yet the dogs eat the crumbs which fall from their master's table."

And so she earned her reward, for the prophet could no longer withhold the boon she craved, though he could not get a single one of his disciples to abjure their unfeeling attitude. So he cries out: "Oh, woman! Great is thy faith. Be it unto thee even as thou wilt."

19. And what effect did this prophet produce on the men of light and leading among the Jews? They came to him and tempting him desired that he would show them a sign from heaven. A sign from heaven!! Whence, then, in the name of the

merest common sense, did they suppose this abundance of signs came?!! But he treated them with marked forbearance, saying: "When it is evening you say: Fine weather! for the sky is red. And in the morning: Bad weather to-day, for the sky is red and lowering. You hypocrites! You can discern the face of the sky and interpret the signs of the weather; can you not discern the signs of the times?" Their incredulity he met with equal incredulity, intimating that they could see very well if they chose, and that their blindness was the merest pretence. And, when they were not content with this, he went on to say: "An evil and adulterous generation seeks a sign, and no sign shall be given to it but the sign of Jonah." And he left them and went away.

20. But this was not the end of the matter. The hard-heartedness of these men moved him as nothing else could have done; and some time after he broke forth to his disciples, saying: "Take heed and beware of the leaven of the Pharisees and Sadducees."

They were astonished! What was it that so moved their Master? And measuring him by themselves, and knowing that a hungry man is ever an angry man, they said: "It is because we have taken no bread." But they were soon undeceived, for he went on unquestioned of them: "Oh! men of little faith! Why are you concerned about a lack of bread? When I fed five thousand men with five loaves, how many baskets did you fill with the

fragments? And when I distributed seven loaves among four thousand, how many baskets did you gather? How is it that you do not understand that I have no reason to be troubled about bread, and that the leaven against which I warned you is a very different thing?" Then they saw that it was not of mere physical leaven, or defilement, that he spoke, but of that which leaven typified in the spiritual region to which he ever sought to raise them.

21. And they were gradually learning the lesson which yet they could acquire only by slow degrees. However, a great step was soon after made. He began to ask his disciples how others regarded him. To which they replied: "Some say you are John Baptist, others Elijah, and others Jeremiah or one of the prophets."

Such was the prevalent opinion, but his disciples must be led to higher ground; so he asked them how they regarded him. And from the disciple who had walked with him upon the water came the response: "Thou art the Christ, the Son of the living God." And this unhesitating confession drew forth the emphatic approval: "Blessed art thou, Simon, son of Jonas; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." It was not in vain that this man's faith had triumphed so far as to enable him to walk, if it were but a few steps, on the Sea of Galilee. He had learned something of what faith meant, and its power.

It was often to fail, as it did when he saw the wind was boisterous and began to sink; but little by little his Master would lead him on, never letting him rest where he was, ever ready to stretch out a helping hand to stay his tottering steps, and encourage him by his presence, till he grew from his present infant efforts to manly strength and confidence in things spiritual.

22. He had made a great advance that day when he made that confession; and his Master gave him a gracious response, for he went on to tell him that he (Peter) was a stone, even a living stone in the temple he purposed to rear on the foundation of apostles and prophets; and the truth he had that day uttered in his good confession was the rock on which that temple should be built, against which the gates of the grave should not prevail. And to Peter should be given the keys of the kingdom of heaven, which the prophet preached, and power to bind and loose so effectually, that what he bound on earth should be bound in heaven, and what he loosed on earth should be loosed in heaven.

23. This was the starting-point of an inner teaching which his disciples were very slow to receive and understand, and which it is no purpose of the present work to follow. They were forbidden even to utter this important truth to which Peter had attained, and of which even he as yet doubtless had

but an inadequate conception. In pursuance of this training occurred the transfiguration, of which the effect did not so entirely pass away on the mount as to miss the notice of the people below. For from that mount he brought something which greatly amazed the people so that they ran to him and saluted him.

24. Then, too, he found a man with a lunatic son whom his disciples had been unable to heal, and even the Master seemed at a loss; not that he lacked power, but that they wanted faith, so that he was constrained to cry out: "Oh! faithless and perverse generation; how long shall I be with you? How long shall I suffer you?" and bade his father bring him. He had come for the purpose, but he made no request; he merely said that the disciples could not cast him out. So the prophet—whose teaching was: *Ask* and receive; *seek* and find; *knock* and it shall be opened to you; and whose great object was to teach men their own power, and how easily help was to be had for the asking, but how imperative it was to ask—held him in conversation over the child's symptoms until the man was induced to say: "If you can do anything, have compassion on us and help us." No need to appeal to the prophet's compassion; the lesson to be learned was a different one: If you can believe, all things are possible to him that believes. How astonished the man was! Was it possible that *he* was the hindrance to the child's cure? the unconscious

cause of the prophet's hesitation? Did the matter rest *with him?* No wonder the distressed man cried out with tears: "Lord, I believe, help thou mine unbelief." That was enough: feeble as the man's faith was, he had appealed to the prophet for help; he had at least so much faith, and the devil was cast out, and the boy healed.

CHAPTER VII.

WHO ART THOU?

1. It is not the purpose of this book to attempt any exhaustive review of the life and work of the prophet of Nazareth. Much has been written, good, bad, and indifferent, on the subject, but it shows no signs of exhaustion. All that it is proposed to do is to give a sketch of him as he appeared to his contemporaries, and the impression he made upon some of them. Many asked the question which stands at the head of this chapter. We have already reviewed some of the answers he gave.

2. In the first chapter we saw Pilate ask in vain whence his prisoner was. In the second we have seen how his birth as king of the Jews was made known to three influential men of the East; and how they made a long journey to offer him homage; as also the reception they met on their arrival at the capital, and how Herod was troubled and all Jerusalem with him. To these men was given light through the channels of approach which they recognised, and when on their arrival at Jerusalem, those at the head of the chosen nation could not, or

would not, help them further, the heavenly host, unseen, unheard of them—but not unfelt, for they rejoiced with exceeding great joy in sympathy with them—led them, by means of a guiding star, to the very house where the young child lay.

3. We have seen how the same heavenly host announced his birth to a few obscure shepherds of Israel, not by means of a guiding star, nor by silent sympathy merely, but by their manifested presence and verbal announcement, followed by audible songs of joy. We have seen the trouble of these poor men changed into confidence by the word of the seraph, and afterwards into joyful sympathy with their anthem of glory, peace, and good-will. Let us not miss the commentary these things afford upon the opening words of his memorable sermon, "Blessed are the poor in spirit," but try to imagine the glorious scene of joy which might have taken place in Jewry that night, if all the poor remnant of the chosen nation who had returned from the Babylonish captivity, had manifested the true poverty of spirit which the sufferings of the chosen seed should have taught them.

4. In the third chapter we have seen him, at the age of twelve years, astonishing the learned in the law by his understanding and answers. We have not noticed his answer to his mother—"Wist ye not that I must be about my Father's business?"—because it does not belong to his public, but to his

family life. But we have sought to give some account of John's ministry, the herald sent before his face to prepare the way for his public life and work.

5. In the fourth chapter we have endeavoured to draw out and exhibit the marvellous characteristics of this son of man, as he delighted to call himself. On the one hand, his intense sympathy, alike with human joy and human sorrow and suffering. On the other, the amazing strength of his character, which never permitted him to be unmanned, or to be at a loss, by anything that he saw others suffer, or endured himself, through the malice of his enemies or their hard-heartedness.

6. In the fifth chapter we have seen the beginning of his public ministry, and the reception he met among his fellow-townsmen who knew!* his father and mother, and therefore! could not believe in his prophetic mission and authority. We have seen how at Jerusalem, where they were not put at a disadvantage by any undue familiarity with his family and relations, his prophetic zeal drove the traders out of his Father's house, and stopped the mouths of his would-be critics among the leaders of religious thought among the Jews. And we have reviewed some of the leading points of his celebrated discourse on the Mount, delivered to those who felt sufficiently interested to climb the hill in order to listen to him.

* Knowledge puffeth up, but charity edifieth.

7. In the sixth chapter we have tried to follow the prophet's teaching concerning faith, and see how he tried to cultivate this grace among all who approached him. How he commended the public exhibition of it in the case of the centurion, and took advantage of the faith of the woman of Canaan to try to teach his disciples something of what was meant by the title Son of Man, in which he delighted, but failed entirely at the time to produce the least effect on their Jewish exclusiveness.

8. It should be noticed how constantly Gentiles, in various ranks of life, showed a greater perception of his real character and power than did his own nation. How entirely was fulfilled the prophecy: "he came to his own, and his own received him not!" The Gentiles were poor in spirit, because they had received no promises, and never for a moment thought themselves endowed with any gifts in the spiritual region. The Jews were prone to think of themselves as children of Abraham and heirs of the promises;* and John warned them what a snare this would be to them, if they put any confidence in it and let it blind them to their real state of spiritual destitution. This feeling led them into the pharisaical attitude of thinking themselves righteous and despising others, which the Son of Man had to rebuke so often, as in the story of the Pharisee and

* Moses instructed them how to show a proper spirit of humility before God. See Deut. xxvi.

the Publican, and their way of behaving in God's house; and again in the story of the Samaritan who rescued the unfortunate Jew, who fell among thieves on the road from Jerusalem to Jericho, and was left unassisted by two men of his own nation who passed him by. This story is so characteristic that it may reward a few minutes' consideration here, often as it has been dealt with before.

9. A man stood up to try the prophet, and asked him what he should do to inherit eternal life. This man was a professed student of Moses' law, and no mean student of it, for when the prophet asks him what is written in the law, how he understands what Moses wrote, he replies at once: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and thy neighbour as thyself." The prophet replies: "You have answered quite right. Do this and you shall live." The man was not content. Perhaps he felt how impossible it is for human frailty to comply with such demands, or perhaps some trace of a smile lurking around the corners of the prophet's mouth made him reflect, and warned him that he had not so far achieved much. So he says: "And who is my neighbour?" It was a dangerous question to ask of the Son of Man. However, nothing in the prophet's manner indicated anything unusual or portentous. He quietly began telling the story we know so well; and at the end he asked the lawyer which of the three men was

neighbour to him who fell among thieves. The lawyer said: "He who had pity on him." "Just so," said the prophet. "Go you also and do likewise."

10. This was doubtless enough for the lawyer, at least at the time, and no more is recorded for us; but it will be well to see what a large admission the Jewish lawyer was induced to make. At that time the Jews had no dealings with the Samaritans, such was their exclusiveness. The Samaritans were very differently disposed, as we see in the instance before us, and in the Samaritan leper who alone of ten returned to give glory to God. Yet here the Jewish lawyer had been made to confess that this barrier of exclusiveness had no foundation in Moses' law, and that the readiness to help a brother man in distress, which was shown by the Samaritan towards the unfortunate Jew, was the very essence of that law. We are nowhere told whether the unfortunate Jew ever met afterwards the Samaritan who had rescued him when he was half-dead. But if the lawyer reflected on the story which he had heard, he must have seen that the Jew in that case would be at a great disadvantage through this very habit of Jewish exclusiveness, which the prophet so often tried to break down.

11. The writer has seen a picture in which the incident is represented. The place is drawn from a photograph of a spot on the road which is supposed

to be the actual place of the occurrence. The road skirts along the side of a hill, into the substance of which it is cut, after the manner of roads in steep country. The unfortunate traveller lies feet upwards on the slope below the road, while the Samaritan has just come to the edge of the road above him, and is looking down at him. This is eminently characteristic of such a character. The sight of the man in distress, if it had moved the priest and the Levite at all, had only served to remind them of the dangers of the spot, and of the advisability of hurrying on their way, lest they should suffer the like. The Samaritan is very differently affected. His whole attention is at once claimed by the unfortunate figure there below, and if he has any selfish fears he promptly stifles them, as also the thoughts of the trouble and expense involved in helping him.

12. The story recalls a well-known incident in the prophet's own life, which may well serve as a pendant to his treatment of the Canaanitish woman, referred to in a previous chapter. But before proceeding to it, let us consider the preface to it given in St. John's Gospel. A question arose between some of John's disciples and the Jews about purifying. And they came to John, and told him the prophet of Nazareth, to whom John had borne witness, was baptizing, and all men were flocking to him.

13. Then came a further and most wonderful

testimony on the part of the forerunner, for which reference should be made to the text. John's words may be paraphrased thus: A man can receive nothing save by gift from heaven. I told you, as you must remember, that I am not the Christ, but merely a forerunner. He is the bridegroom. I am but best man, and have no share in his pre-eminent joy. He must increase, and I must decrease, for he comes from above, and is above all. I am but of the earth and speak of the earth. He comes from heaven and is above all, and bears witness to what he has seen and heard there, and no one receives his testimony. He who receives his testimony has set to his seal that God is true. For God sent him, and he speaks the words of God, for he receives the Spirit without measure. The Father loves the Son, and has given all things into his hand. He who believes the Son has eternal life; but he who is not persuaded of the Son shall not see life, but the anger of God rests upon him.

14. When the prophet of Nazareth knew that the Pharisees had heard how he was making and baptizing more disciples than John, although, be it understood, Jesus himself baptized no one, for Christian baptism was not yet possible, neither when it was instituted did Jesus ever baptize in person, unless the breathing upon the Twelve, or the cloven tongues of Pentecost, be taken as instances. When he knew that this report had reached the Pharisees,

he left Judæa to go to Galilee. And his road took him to Samaria itself, which he reached at mid-day, and sat down to rest by Jacob's well, while his disciples went to get food. While he was there a woman came, and the prophet, knowing nothing of that Jewish exclusiveness which he strove so hard to break down, said to her, "Give me to drink."* Such a request on the part of a Jew at once aroused her attention, and she asked him how he came to make it. She forgot the man's need in sheer astonishment at his humility. And the prophet as promptly forgot his need in the opportunity of satisfying the woman's far greater need. "If you knew the gift of God, and who it is who asks you for drink, you would have asked of him, and he would have given you living water." She says: "Why, you have nothing to draw with, and the well is deep! Whence then have you this living water? Are you greater than our father Jacob, who gave us the well, and was quite content with its water for himself, his household, and his flocks?" Jesus says to her: "Every one who drinks this water shall thirst again; but he who drinks of the water of which I shall give him shall not thirst for ever, but the water which I will give him shall become in him a spring of water, welling up into life eternal." The woman says to him: "Sir,

* There are many of the prophet's would-be imitators who know nothing of the marvellous tact of the prophet of Nazareth in dealing with those whom they would benefit but often merely offend, little remembering the Woe! pronounced against those by whom offences come.

give me this water that I thirst not, neither come hither to draw"—a hard request this, seeing she had not the faintest notion of his meaning. But the prophet is not at a loss. He has come to bear witness to the truth, and every truthful man or woman recognised his kinship—so to speak. Accordingly he says: "Go, call your husband, and come here." Here was a witness to the truth that a woman should stand under her husband's headship in things spiritual. The woman was of the sinners whom the prophet came to save; but she loved the truth, and promptly said, "I have no husband." Jesus said to her, "You have spoken well in saying that. For you have had five husbands, and he whom you now have is not your husband. Herein you spoke truly." The woman says to him: "Sir, I see you are a prophet. Our fathers worshipped in this mountain; and you say that the right place for worship is Jerusalem." He says to her: "Woman, believe me, the hour is coming when neither this place nor Jerusalem shall be places of worship. You worship you know not what. We know what we worship, for salvation is of the Jews. But the hour is coming, and now is, when true worshippers shall worship the Father in spirit and in truth; for the Father also seeks such to worship Him. God is a Spirit, and those who worship Him must worship Him in spirit and in truth." The woman says, "I know that Messiah comes, who is called Christ. When he comes he will tell us all things." Jesus says to

her: "I am he, I who speak to you."* As he said this his disciples came, wondering to see him in conversation with the woman, but not venturing any remark. The woman left her water-pot; she had forgotten alike her own errand and the stranger's thirst. Away she went to the city. Trust a woman to hurry when she has news to tell! "Come," she says, "come and see a man who has told me everything I have ever done! Is not this the Christ?"

15. Considering the brevity of the conversation, and the few points it had touched upon, this was perhaps a rather large statement; but it obviously expressed the impression produced upon her mind by the prophet's insight and knowledge. It brought her neighbours, as might be expected. Meanwhile the disciples had brought provisions and prayed him to eat, but the prophet said, "I have food of which you know nothing." His disciples, slow as men always are to believe in the spiritual, asked if any one had brought him aught. But Jesus said to them, "My meat is to do the will of Him who sent me, and to finish His work. Say not there are four months before harvest time. Look, I tell you! Lift up your eyes and behold the fields how they are white for harvest. He who now reaps receives wages, and gathers fruit unto eternal life, that the

* When we consider the wonderful reticence the prophet observed on this point, this communication is not a little singular. It was only to those who could hear that he spoke thus.

sower and the reaper may rejoice together. For here is an instance of the true word: one sows and another reaps. I have sent you to reap that on which you have bestowed no labour. Others have laboured, and you have entered into their labours." And many of that city believed on him, because of the woman's testimony that he had told her everything she had done. So they came and besought him to stay with them; and he remained there two days. And many more believed * through his word and said to the woman, "We no longer believe because of your speech; for we have heard him ourselves, and know that this is indeed the Saviour of the world."

16. This incident seldom receives the notice it deserves. It has many points worthy of consideration. The one we now wish to remark on is, that the prophet in this instance departed from his usual practice of reticence, and told this Samaritan woman, after a very brief conversation, that he was the Messiah. Another is the inimitable method of the prophet; how under his delicate touch and skilful manipulation human nature is moulded like clay under the hand of the potter to the issue he desires. The simple request for a drink of water arouses her attention instantly. The woman is evidently an admirable specimen of her sex—perceptive, impulsive,

* Or, as we might say, "developed faith"—that spiritual faculty which the prophet ever sought to cultivate.

to a degree. Here is a Jew that is not as other Jews, and, inquisitive as Eve herself, she must solve the mystery. Her first question evokes a mention of living water and a possible assumption on the part of the Jew which she was not prepared to allow. However, it is put with such delicacy of manner by the tired man, and in such entire self-forgetfulness—he is in no hurry for the drink he had asked her for and evidently needs—that she thinks aloud as fast as her tongue can talk. There is no water about here except in the well, and the man can't get at that. Can he mean something else by his living water? Isn't he content with the water that was good enough for father Jacob? Had there been the least touch of assumption in the manner of this Jew, she was evidently prepared to resent it at once. But he is so obviously a thirsty wayfarer, driven to talk by her questions and speaking in simple sincerity, that all her nascent suspicions are lulled; and the prophet's next speech carefully avoids all comparisons, and still further excites her curiosity about the living water. It is something different, the prophet says, and better than the water in the well, and whoever drinks it will never thirst again! The woman seizes at once the obvious road to a solution of the mystery, by asking the stranger to give her this living water. But the *tête-à-tête* has lasted long enough; the prophet has played the part of the serpent* to this

* "Be ye wise as serpents, harmless as doves," said the prophet of Nazareth to those whom he sent before his face.

daughter of Eve till she has asked the boon he offers her; but she has no business to do anything of the sort; it was by this very mistake that the mother of all women came to grief: Go, call your husband, and come to me here. By this time the woman has quite forgotten that she is talking to a perfect stranger; the entire absence of any assumption on his part has disarmed all her suspicions; and his evident sincerity has carried conviction to her mind. The man has some living water, whatever that may mean, and she means to get some, or unmask him if he is simply mocking her. Her keen feminine perceptions warn her that nothing will avail her but plain naked truth in dealing with this man. Moreover, it is quite easy to tell him the truth, and yet not obey him. There is a hardly perceptible pause while she makes her decision, ere she says: I have no husband. But perfect as her mastery is of all her natural weapons, they are of no avail in this case. She receives a counter for which she was little prepared. The stranger commends the truthfulness of her reply, and startles her by showing a knowledge of her past life which is simply incredible if she had not heard it with her own ears. There is but one solution, and that the woman grasps at once, and woman-like determines to use her knowledge:* Sir, I perceive you are a prophet.—Her self-possession under such a trial is admirable.—What is the true

* Or is she merely seeking to recover the advantage the stranger has wrested from her?

solution about the rival claims of this mountain and Jerusalem to be the true place of worship? This gives the prophet the opportunity of speaking at some length. The woman has recognised him as a prophet, and as such he speaks to her, with the result that when he is silent the woman utters her thought at once: "No one but Christ could tell us more than this man has done. If He were here He would settle all our difficulties." Jesus says: "I am he;" and the woman believes him, and, prompt in action as in speech, hurries off to tell her neighbours all about the wonderful stranger she has been talking to.

17. The next remarkable thing is the effect on the prophet himself. Tired, hungry, thirsty, he had sat down. Now the woman is gone, and his disciples bring him food and pray him to eat. But mere physical hunger and thirst have no power over him; they are forgotten. The Saviour of the world sees hungry folk flocking to him, and he turns away the eyes of his disciples from things temporal and transient merely, and directs their attention to the harvest before them. Let them set to work with him and earn wages in the spiritual harvest-field in which the wages and fruit alike are eternal and heavenly.

18. And have we come any nearer to the answer to the question at the head of the chapter? In Article 13, we have reviewed John's final and

emphatic testimony. In the last article we have seen the Samaritans recognise him as the Saviour of the world. In the case of his own disciples he made no claim, but left them to find out for themselves, as he always did where this was possible. Yet he questioned them until he drew forth Peter's noble confession. No sooner was that confession made, however, than he stopped their mouths, bidding them tell no man. They had much to learn before they could be fitted to proclaim this truth before men, and act as became those who carried such tidings.

19. We have seen the learned men of the Jews seeking by every means to induce him to claim individual authority and set aside Moses' law. Instances of this are numerous for any one who takes up the gospel narrative. Yet so carefully did the prophet guard himself from speaking unadvisedly with his lips that when at last he was arraigned before the Sanhedrim, they sought in vain for some plausible charge against him. Neither could they provoke him now to anything: he remained a silent spectator of their baffled malice seeking to trump up an accusation.

20. At last the High Priest stood up and put to him the same question which Pilate afterwards put in a very different spirit: "Do you answer nothing? What is the meaning of all these witnesses?" But

Jesus maintained an unbroken silence. They of all men should have known what it meant. And they did know, as was evident from the next words of the High Priest: "I adjure you by the Living God, that you tell us if you are the Christ, the Son of God." Jesus says to him: "You have said:* Moreover, I tell you, you shall yet see the son of man sitting at the right hand of power and coming upon the clouds of heaven."

"With joy shall ye draw water out of the wells of salvation."

VOX CLAMANTIS.

* Σὺ εἶπας—"Thou hast said." This appears to be, as commentators describe it, a Hebrew form of assent literally translated into Greek. When Pilate asked him: Are you the king of the Jews? his reply was Σὺ λέγεις; and the subsequent narrative shows clearly that this was a question: "Do you ask?" and was understood, by Pilate at any rate, as disclaiming any kingly authority, for when, later on, he speaks of his kingdom, Pilate says in astonishment, Are you a king then?

VOLUME III.

HIS NAME.

His Name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.

There is none other Name under heaven given among men whereby we must be saved.

I am the good Shepherd and know my sheep and am known of mine.

My sheep know my voice.

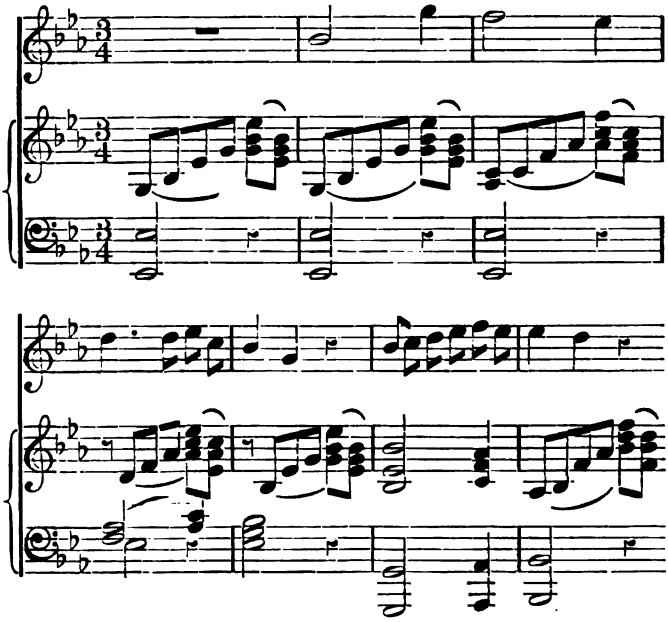
DAUGHTER OF ZION, from the dust
Lift up thy drooping head,
Again in thy REDEEMER trust,
He calls thee from the dead.

Awake, awake, put on thy strength,
Thy beautiful array;
The day of freedom dawns at length,
The LORD'S appointed day.

Rebuild thy walls, thy bounds enlarge,
And send thy heralds forth;
Say to the South, "Give up thy charge,"
And "Keep not back, O North."

For soon the ransomed of the LORD
Shall come with joy and praise,
And in thy courts, with one accord,
Their endless anthems raise. Amen.

O GOD, Who didst teach the hearts of Thy faithful people by sending to them the light of Thy Holy Spirit, grant unto us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His Holy Comfort; through Jesus Christ our Lord. Amen.



CHAPTER I.

REGENERATION.

As thou knowest not the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all.

Καὶ ἐπήνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας, ὅτι φρονίμως ἐποίησεν. ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσίν.

1. For those who do not read Greek, it will be well to begin this chapter with a translation. The Greek words are the original of a well-known passage, and are thus rendered in the Authorised Version: "And the Lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light." A good instance of this in our own time is afforded by the authors of "The Unseen Universe." * They write as men of science investigating the physical universe, and when they come to a difficulty, they do not sit down in helpless imbecility, but approach the difficulty with boldness, and examine it

* "The Unseen Universe," by Professors B. Stewart and P. G. Tait. Tenth edition. Article 247. London: Macmillan & Co. 1881.

with care. The advocates of the evolution of life, after the method of Dr. Darwin, followed their idea till it landed them in an absurdity, seeking to account for the origin of life in this planet by the advent of a moss-grown fragment of another world. Where their wits were, not to know the thing impossible, we may well wonder, seeing that they must be aware that any fragment of another world would be heated to incandescence all over its surface, and suffer the ignition and loss of at least a considerable thickness of its outer surface in its passage through the air, even if it were too large to be completely dissipated before reaching the earth. Nor was this the only absurdity into which they were led.*

2. By this method the authors of "The Unseen Universe" have justified their science, and their science has justified them by leading them to see in these same difficulties, or breaches of continuity, in the visible universe, avenues leading up into the unseen: and they have arrived by the road of science at the precise point which the writer of the Epistle to the Hebrews reached by a shorter road, and have come to understand "that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." That they could ever have arrived at this point without faith the writer does not assert. No previous thinkers have—

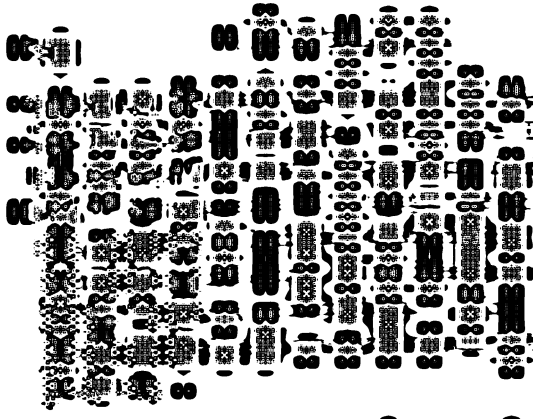
* "See Recent Advances in Physical Sciences," by Professor P. G. Tait. Third edition. Lecture VII. London: Macmillan & Co.

so far as the writer knows—ever reached it, as they have done, by the road of physical research.

3. The reader will perhaps wonder whether his author is about to take up the researches of the Scotch professors and carry them still further! Such is not his intention. How far physical science may penetrate, in the hands of Christian men, into the mysteries of life and being, and other things belonging to the unseen universe, he does not undertake to say. The children of light have a far easier road into those realms if they would take example from these courageous men of science, and approach with boldness and examine with care the difficulties which they find in their search after the truth. But as the passage quoted asserts, the children of this world are wiser than the children of light.

4. It is time, however, to give his readers some intimation of what it is that he proposes to do. Well! he invites them to follow the example of the children of this world, and to approach with boldness and examine with care some breaches of continuity, some difficulties which exist for many in things spiritual, and see what may be the result of thus taking a hint from the leaders of scientific thought.

5. The first difficulty which he invites them to consider is one of translation. · How can the Greek text, quoted at the head of this chapter, be best



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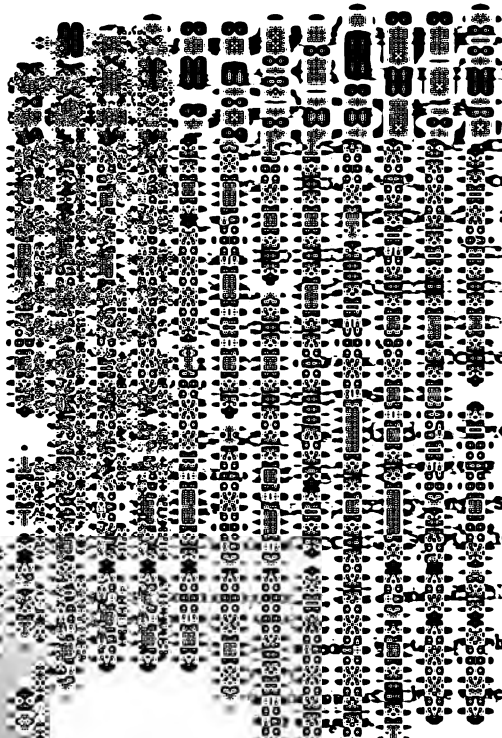

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8. The last article is an attempt to render the passage afresh from the Greek text. It will be seen at once to differ from the Authorised Version. From

* This occurred quite at the beginning of the prophet's ministry. Had Nicodemus shown a teachable spirit, who can say that he might not have become THE Teacher of Israel under the prophet's instruction?

† Compare verses 31 and 32 of this same chapter (Jno. iii.). John Baptist was of the earth and spoke of the earth a language which even earthly men understood. Jesus was of heaven and spoke accordingly, and Nicodemus cannot hear what he says.

rendered in English for the benefit of the unlearned? Let us make an attempt. "And the Lord praised the steward of injustice, because he had acted sensibly;* for the sons of this age are more practical than the sons of light unto their birth." This, however, is not satisfactory. The three last words rather mean, "into their peculiar birth." The sons of light have a birth of their own, unto which it behoves them to be wise.

6. Let us then see what the prophet of Nazareth, whom Christians name the Saviour of the world, has to tell us on this subject. A Pharisee named Nicodemus came to him and said: "We know that you are a Teacher come from God." Accordingly the prophet took him on his own ground, as he always did take every one who approached him, and at once began to teach him. And the first thing he told him was: That if he would see the kingdom of God, he must be born from above.† Nicodemus objected that a second ‡ birth is impossible.

The Teacher sent from God did not answer his pupil's objections, but again preceding his statement by his emphatic Verily, verily, he said: "Unless any one be born of water and spirit, he cannot enter

* Soundly, practically, sanely, like a man in full possession of his faculties, with practical wisdom.

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our present standpoint we may see what Nicodemus could not see. The prophet was speaking of the Holy Spirit of God. Nicodemus seems to have had no apprehension of this, and to have heard only a reference to natural phenomena—the wind or what not, something at any rate which he was cognisant of. For the breathing of the Spirit of God, though he heard it with his outward ears in the words spoken by him who received the Spirit without measure, he had no ears, else might he have been indeed THE Teacher of Israel. Even the words which he did hear with his outward ears he did not believe. Had he done so, and frankly made any honest objection, with the object of obtaining further instruction, the prophet of Nazareth would have found means to enlighten him. The prophet says in fact: I was not speaking of earthly things as you thought—not of the wind nor any merely natural phenomenon, but of the Spirit—but you did not believe me. How then can you believe if I tell you of a son of man who, without any physical ascent or descent, is in heaven while he stands before you? Before any son of Adam can discern such a thing, the son of man must be nailed to the cross, and lifted up as a thing accursed of God as well as of men, like the brazen serpent which Moses lifted up in the wilderness, and which though it bore the form of the accursed serpent, yet had power to heal all who looked upon it.

9. We hope our readers will acknowledge that we

have approached this difficulty with sufficient boldness. We have yet to examine it with care. John Baptist said of Him whom he preceded: "There comes a stronger than I, whose shoe-string I am not worthy to untie; He shall baptize you in Holy Spirit and in Fire." Had Nicodemus paid attention to John's teaching, he would have made inquiry for this baptism.

10. Let us then inquire after this baptism of which John spoke. Did the prophet of Nazareth baptize any one? If so, when and how? Here is a difficulty in the spiritual, precisely analogous to the difficulties of which the students of physical science speak in their researches. We have no record of any act of baptism on the part of the prophet of Nazareth. It was indeed said of him that he made and baptized more disciples than John; yet the inspired historian is careful to tell us that Jesus himself did not baptize, but his disciples. And the only baptism they could have administered was John's baptism, which was preached and administered long afterwards (compare Acts xix. 3).

11. Here then is a distinctly apparent breach of continuity. John pointed out Jesus as the mightier than himself who should baptize them in Holy Spirit and in Fire. Yet the prophet of Nazareth baptized none up to the day of his death. What is the reason of this? The solution appears to be that no

one ever asked after that baptism. The prophet of Nazareth said—

"Ask and ye shall receive,
Seek and ye shall find,
Knock and it shall be opened to you,"

but no one appears to have ever asked for this baptism, or to have sought in this direction.

12. What then did his followers seek? They sought the kingdom of God, or so they would have said, and were anxious to have the best places in that kingdom. So firmly were they persuaded of the extreme desirability of that kingdom, that on one occasion at least they strove about who should be the greatest therein; and on another occasion the mother of two of the apostles came and preferred on their behalf a request which they could not make for themselves—but what will not a mother's love dare? This mother came and kneeling to the prophet begged of him a favour, and he said: "What is it you desire?" She says to him: "Say that these my two sons shall sit, one on your right hand, and one on your left, in your kingdom." For answer Jesus said: "You * know not what you ask. Are you able to drink of the cup which I am about to drink?" † They say to him: "We are

* The plural is used. The words are addressed to the two apostles, who with St. Peter witnessed the transfiguration, present with their mother.

† He had just foretold his betrayal, his condemnation, his mockery, scourging, and crucifixion.

able." He says to them: "You shall drink of my cup, but to sit on my right hand and on my left is not mine to give."

13. Such is the translation of the best manuscripts. In the Authorised Version we find added: "and to be baptized with the baptism that I am baptized with." These words are found in St. Mark's gospel, though not in the account given by St. Matthew, at least in the best and purest sources available. They do not, however, help us, for it is evident that no baptism was at that time conferred.

14. Let us turn to another passage in which the prophet speaks to his own particular followers: "I came to cast fire into the earth, and what do I wish if it be already kindled? But I have a baptism to be baptized with, and how am I straitened till it be accomplished!"

What then was this baptism, the lack of which could so oppress and cramp the promised Deliverer and weaken his hands? How is it the Scribes and Pharisees never questioned him concerning this baptism of fire of which the forerunner had spoken? The answer is simple. They did not wish for it. Had they wished for it and sought after it, the story would have been very different. But the prophet of Nazareth never baptized in the days of his flesh. His own baptism was not then accomplished.

If we desire a solution we must seek it in the gospel of the beloved disciple.

15. Among the prophet's followers was a Magdalene woman whom he had delivered from the power of seven devils. Very early on the day after the Sabbath, while it was yet dark, she came to the sepulchre, and found the stone rolled away! What was the meaning of it? Was she to be deprived of the poor consolation of paying the last human offices to her dead benefactor? Some faint hope of something better seems to have reached her. She had not to reproach herself with the denial of him, nor even with having forsaken him, as his twelve had done in the terror of that awful night when they who had followed him, and been with him, and hoped for the coming of his Kingdom, saw him betrayed to his bitter enemies by his own disciple, accused of blasphemy, and the accusation apparently justified by his death on the cross, whereby he came under the curse pronounced against every one that hangeth on a tree.

16. Let none think lightly of that momentous tragedy when He was made sin for us Who knew no sin. When He Who had been proclaimed by a voice from heaven saying: "This is my beloved Son!" endured the hiding of His Father's face. When he who said: "Behold the hour comes, and is even

come, when you shall be scattered to your own and shall leave me alone; and yet I am not solitary, because the Father is with me. These things I have said to you that you might have peace in me. In the world you shall have affliction, but be of good cheer! I have vanquished the world." When he, who said this in tender compassion for his faithful followers, was forsaken by that Father, and endured for them what he would not even hint to them, but hid carefully from them, enduring for them and for all, that of which none could endure even his own infinitesimal share, even THE SINS OF THE WORLD.

17. No! Judas Iscariot betrayed him, and the load of his own single guilt broke him, so that he went and hanged himself. Peter's denial of him, the forsaking of him by all his beloved disciples—and who can tell what that meant to the son of man?—these were but an infinitesimal fraction of those stripes whereby we are healed. Mary of Magdala felt no stripes of self-reproach as some did, and so was better able to receive some grains of hope. She saw the stone rolled away from the sepulchre, and she ran to Simon Peter and to John, the beloved disciple. They came and saw the empty sepulchre and went away again; but Mary remained outside the sepulchre weeping, and stooping down she looked into the sepulchre, and saw two figures in white sitting, one at the head and the other at the feet,

where the body of her loved benefactor had lain. And they asked her in gentle compassion why she wept. Why did she weep? Because they had taken away her Lord, and she knew not where they had laid him. So she told the heavenly messengers of peace and goodwill, and her tears doubtless flowed less bitterly as she found relief in speech, and felt the compassion of her gracious hearers. Moreover the two in the sepulchre were not the only witnesses of her grief, for, turning as she spoke, she saw a third, and he asked her the same piteous question: "Why are you weeping? Whom do you seek?" Comforted as she must have been by the sympathy with which she was encompassed, she yet is unable to rise out of the fathomless depth into which her sympathy with the Saviour of the world had plunged her, and she can only think of the poor consolation of embalming his dead body. "Sir," she says, "if you have borne him away, tell me where you have placed him, and I will come and take him away."

18. But her sorrow was near its end. The gardener, as she had supposed him, utters her name: "Mary!"—just one word, but it was enough, she knew him now. But he will not let her approach him. Not yet has he received gifts for men. Only he must relieve, at the earliest possible moment, the grief into which His own Passion and Death had plunged his faithful followers. So he says: "Touch me not; for I have not yet ascended to the Father;

but go to my brethren * and say to them: 'I ascend to my Father and your Father, to my God and your God.'"

19. So the Magdalene told the news to the disciples, how she had seen the Lord, and he had said these things to her. And in the evening of the same day the disciples were assembled, and had shut the doors of the house where they had met for fear of the Jews. But doors and bolts were no hindrance now to the son of man; he came and stood in their midst and said: "PEACE TO YOU!" and stretched out his pierced hands for them to see, and uncovered his side, wounded by the Roman soldier's spear. They rejoiced therefore at the sight of their Master. And he spoke to them again: "Peace to you; as my Father sent me, so do I also send you." And saying this he breathed upon them and said: "RECEIVE HOLY SPIRIT. WHOSESOEVER SINS YOU PUT AWAY SHALL BE PUT AWAY, AND THEIRS HAVE BEEN RETAINED WHOSE SINS YE RETAIN."

20. For the sequel of this we must skip the forty days during which he showed them by many infallible proofs that he was really and truly alive again after his passion, and spoke to them of the things pertaining to the kingdom of God, and come to the day of Pentecost. The action was not yet complete.

* For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren.

It was like the moving of the Holy Spirit of God upon the face of the waters, amid the thick darkness that enveloped the deep as swaddling bands do an infant. Not yet had gone forth the word: Let there be light. But it was not to be long delayed. On the day of Pentecost they were assembled all in one place. And suddenly they were conscious of a sound from heaven as of a rushing mighty wind, the outward manifestation of THE SPIRIT OF GOD breathing where HE would. Nor was ocular manifestation wanting, for there were seen by them cloven tongues as of fire, which rested upon each one of them. And they were all filled with Holy Spirit and began to speak with other tongues, as THE SPIRIT GAVE them to utter.

21. And will any one ask what all this has to do with Christian baptism? Do you not know that all we who have been baptized into Christ Jesus were baptized INTO HIS DEATH? Therefore we have been laid in the tomb with him, by means of baptism into death, in order that as Christ was raised from the dead by the glory of the Father, so we also should walk in the new life wherewith He was raised. He that hath ears to hear let him hear.

CHAPTER II.

Ἀμὴν ἀμὴν λέγω ὑμῖν. οὐ Μωυσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ' ὁ Πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν.

GIVE US THIS DAY OUR DAILY BREAD.

1. But if we are buried with Christ in baptism, if we are indeed dead to sin and alive to God through Jesus Christ with a new life, what are the necessities and duties of that new life? Well! the first necessity of life is food and sustenance, and the text quoted from the original gives the key. It may be translated thus: "Verily, verily I say to you, Moses did not give you the bread from heaven, but my Father gives you the true bread from heaven. For the bread of God is he who comes down from heaven and gives life to the world." Just as to the eye of the Omniscient, the solid earth before the Spirit of God moved upon the face of the waters was mere void. So now the world to the eye of Him who comes down from heaven is lifeless. We admire, and rightly admire, the vitality and vigour of the ancient world, whether seen in profane or sacred history. Yet to the prophet's eye life had not begun when he spoke.

2. How He gave life to the world we have seen in

the last chapter. What would He say if He could look upon Christendom now? Nay! what does He say? for assuredly He sees everything. "I am the bread of life: he who comes to me shall not hunger, and he who believes on me shall not thirst at all. But it is as I said; you have seen me and believe not. For this reason many among you are weak and sick and some sleep."

3. What is the meaning of this last word? Shall we say as the disciples said of Lazarus?—"Lord, if he sleep he shall do well!" The context forbids us to any such interpretation of the passage. What if the Lord say, "I go that I may awake them out of sleep?" It is their only hope!

CHAPTER III.

THE LAYING ON OF HANDS.

"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God, and are become such as have need of milk and not of strong meat. Strong meat belongeth to them that are of full age, even to those who by reason of use have their senses exercised to discern both good and evil."

1. Among the first principles of the oracles of God, the inspired writer enumerates the doctrine of the laying on of hands. This is a large subject to treat of in the present state of prevalent ignorance, though it comes under the head of milk and not of strong meat. A portion only of it will be considered in this chapter.

We saw in the first chapter that the prophet of Nazareth baptized no one, though his forerunner had distinctly said: "He shall baptize you with Holy Spirit and with Fire." Yet were these words not falsified, for as the Risen Christ He did indeed baptize His apostles if no others according to the saying of the forerunner. These apostles He sent

with full power and authority EVEN AS HE HAD BEEN SENT OF THE FATHER. To them therefore we may look with confidence in all difficulties, so far as their recorded acts may enlighten us. The commission given them is recorded in St. Matthew's gospel in these words, which are a translation * from the original Greek: "I have received all power in heaven and upon the earth. Go and teach all the nations, and after baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, teach them to keep all things that I have enjoined upon you. And lo, I am with you all the days until the completion of the age."

2. Now there are many who claim to find in the written word all that they need. For them I would offer two points for consideration. The first is that if a book sufficed, it was very simple to have given that. Nicodemus got so far as to see the need of a teacher. And the first thing the Teacher told him was that he was not yet born, so far as the Kingdom of God was concerned. The second is that the Risen Christ tarried with His disciples for forty days before He was received up into heaven in their sight, till they became familiar with His presence, and fully persuaded of His resurrection,

* It must not be supposed that the writer finds existing translations defective. His reason for referring to the original is twofold. First, to learn from the most direct source himself. Secondly, to set down what he finds in fresh language, which often serves to make old truths appear in fresh vigour, clothed as it were in new raiment.

and that during this time He was continually speaking about the things of the Kingdom of God. We have seen how constantly in the days of His flesh they misunderstood him, and how he complained of being "straitened" until his baptism was accomplished. Now the baptism was over, and He had breathed Holy Spirit into them. We may well conceive how their apprehensions would be quickened, and how, now that He spoke to hearing ears, they would be led into some knowledge of what He had to teach them. Did they then note down His words for future guidance, to be treasured up carefully? Not at all! We have but the scantiest record of what happened during those interviews, and the Gospels we have were penned at a later date. What need could there be of a written word, when men with such a commission were living and acting? Do those who say they require nothing but the book imagine themselves better off than the early converts? Or that the grace now given in Christian baptism is such that they no longer need men with such a commission to teach them to keep all the things which Christ enjoined upon THEM? Or can they tell us what He enjoined upon them?

3. However, this is a digression, only it must be prolonged while we examine a little further, and see whether the like commission was ever given to any others. The reply is easy to all who are familiar with the New Testament. Two others, Paul and

Barnabas, were sent. Moreover they were recognised by the first Twelve, or at least by St. Peter and those with him at Jerusalem, and have always been recognised by the Church as specially apostles to the Gentiles. The chief reason for noticing this here is that the history of St. Paul and his epistles occupy so large a portion of the New Testament, and have such special interest for all Gentile Christians.

4. Let us then follow the action of the apostles somewhat as the writer has in a previous volume followed the steps of the prophet of Nazareth. The first thing we shall remark upon is that if the apostles baptized at first with their own hands, the administration of the rite was in no way peculiar to them. On the contrary, they regarded it as the right of every one who believed on Jesus Christ. So when Philip—a deacon only, and not, as we should say, in priest's orders—entered into conversation with a stranger; he rode with him for a while and preached to him Jesus the Saviour of the world with such effect that he said, on coming to a pool of water: "Why should I not be baptized?" The only condition imposed upon him was that of faith, and when he said, "I believe that Jesus Christ is the Son of God," Philip immediately baptized him. The narrative shows that this was an exceptional occurrence, inasmuch as Philip was miraculously conveyed, immediately after the baptism,

to Azotus; but his action was otherwise quite normal. Moreover we find St. Paul thanking God that he had baptized none of his Corinthian converts (save two only, in whose case the exception proves the rule), lest any should say he baptized in his own name.

5. When the persecution arose which resulted in the stoning of Stephen, the apostles remained at Jerusalem. But this same Philip was among those who were scattered abroad, and he came to Samaria and preached Christ to them. This city was the scene of a memorable conversation between the prophet of Nazareth and a woman who came to draw water, resulting in the prophet's staying, at the request of some of the inhabitants, for two days and making many converts. Doubtless not a few there remembered the visit, and thus Philip's work was rendered the easier. In any case many believed and were baptized.

6. When the apostles at Jerusalem heard of these new converts, they sent a deputation of two of their number, who went to Samaria and prayed for the novices that they might receive the Holy Ghost, for as yet He was fallen upon none of them; only they were baptized in the Name of the Lord Jesus. Then the apostles proceeded to lay their hands upon them, and they received the Holy Ghost. So also St. Paul, the apostle to the Gentiles, on meet-

ing some converts at Ephesus, asked them if they had received the Holy Ghost. To which they replied that they knew nothing about any Holy Ghost. So St. Paul asked them, "Into what then were you baptized?" And they said, "Into John's baptism." But Paul said, "John indeed baptized with the baptism of repentance, telling the people to believe on him who should come after him, that is on Jesus." When they heard this they were baptized * into the Name of the Lord Jesus, and when St. Paul had laid his hands upon them, the Holy Spirit came upon them and they spoke with tongues and prophesied. It would be easy to show that this was the normal practice of the apostles. Baptism might be administered by a Deacon, but this did not suffice. Those who had been baptized, being of full age, received the Holy Spirit by the imposition of apostles' hands.

7. We thus see in the case of the apostles a difficulty precisely analogous to what we find in the case of the prophet himself. Nor is this strange. Rather, rightly viewed, it is precisely what we might expect. He was announced as giving a baptism of Fire. Yet he baptized none in the ordinary sense of the term. So the apostles, sent of Him as He was sent of the Father, baptized not as a practice, but delegated that function to subordinates, often

* The wording of the record leads us to suppose that St. Paul did not administer the rite.

indeed of the humblest order, whose title, Deacon, may almost be rendered Servitor; men whose privilege it was to render the service of Christ's freedmen, whether to the flock in the ordinary intercourse of life, or to the priests and others over them in the service of the House of God.

8. But we have seen that the prophet himself, or rather the Risen Lord, did indeed and in truth baptize His apostles, breathing upon them and saying, "Receive Holy Spirit." The action here is the Master's own action, and is the only recorded case, though others may have occurred which were not in God's wisdom put on record.

9. But towards the end of his ministry the prophet said to his immediate followers, "Now I go to Him Who sent me, and no one of you asks me where I am going; but because of these things which I have told you, grief has filled your hearts. But I speak the truth to you in saying that my departure is profitable for you; for if I depart not the Paraclete will not come to you; but if I go I will send Him to you." Accordingly after His resurrection the Lord remained for a time with them, till they had completely recovered from the terrible shock they received at His betrayal and execution; until they had learned to know Him, for certain sure, as their own beloved Master risen from the dead; until He had communicated to them all that it was necessary for Him to

say; and then He bade them sit still in Jerusalem till they received strength * from on high. And He led them forth outside as far as the borders of Bethany, and lifted up His hands and blessed them. And while He blessed them He was parted from them, and they returned to Jerusalem with great joy, and were continually in the temple, praising God, until the completion of that act in the midst of which he was parted from them.

10. What glorious procession accompanied Him on that journey who can say! To the eyes of those below a cloud appeared to intervene. We may well ask: "Who are these that fly as a cloud?" Who but the vanguard of the heavenly host of the blessed and elect angels. Nor were they forgetful of the little company below, for much as they delighted to welcome this Son of man risen from the dead to the realms of light and joy, they deputed two of their number to them to assure them of their Master's return, even in such wise as He departed; and not till they were fully reassured did these two hasten to join the festivities above. Hear the song with which they accompanied Him on the road.

* δύναμις. Might, strength, force. A well-known physicist tells us it is doubtful whether such a thing as force exists, and that it may be only an idea arising from the muscular sense, as sound from the ear, light from the eye. We quite agree with him, and think force stands precisely on the same ground as sound and light, and he who denies one will deny the other.

Chorus of the advancing procession as it draweth nigh unto the Walls of Heaven.

Lift up your heads,
Oh! ye gates;
And be ye lift up,
Ye everlasting doors,
And the KING OF GLORY
Shall come in.

The keepers of the gates make question:

Who is this KING OF GLORY?

The body-guard make reply:

The LORD strong and mighty,
The LORD mighty in battle.

Chorus of the whole procession.

Lift up your heads
Oh! ye gates;
Even lift them up
Ye everlasting doors,
And the KING OF GLORY
Shall come in.

The keepers of the gates make question again:

Who is this KING OF GLORY?

Then, while the gates are thrown open, they join in the chorus of the procession.

The LORD OF HOSTS!
HE is the KING OF GLORY.

11. Such faint echo may we catch even here in earth, while yet wrapped in this muddy vesture of decay * written and printed in base ink, on flimsy paper, for the benefit of mortal eyes; just as to the little company which stood below two individuals from among the myriad assembled hosts presented themselves visibly to their mortal eyes, lest they should be downcast while the heavenly host rejoiced with such exceeding joy. Nor was the echo of that rejoicing wanting on earth, for returning to Jerusalem they no longer shut themselves within closed doors for fear of the Jews, but were constantly in the temple, praising God until the day of Pentecost.

12. During this brief pause † what took place in the courts of heaven no human tongue could tell even if human eye could see or human heart conceive. Is this true? Yes, but with ONE RESERVATION.‡ ONE MAN was there, EVEN THE MAN CHRIST JESUS. And during that short interval—short even as man reckons, whose days are a span long—the Man Christ Jesus

* Let none misinterpret these words. Our desire is not to be unclothed but to be clothed upon with our house from heaven. Yet even we who have the first fruits of the Spirit groan within ourselves in sympathy with the fallen creation, waiting for the redemption of our body. Because the whole creation shall be redeemed from the bondage of corruption into the freedom of the glory of the children of God.

† Its duration may be obtained by a simple rule of three sum: One thousand years: one day: : ten days: X.

‡ What eye saw not nor ear heard, and what never came upon the heart of man, that did God prepare for those who love Him; and to us has God revealed it through His Spirit.

received gifts for men. The Saviour of the world had left it. Henceforth, until He should come again, His place was there. And yet He had said He was with His people to the end of the age! Is this a contradiction? No! Is it a mystery? YES!! Even as standing talking to Nicodemus He spoke of Himself as "The Son of man who is in heaven." However, during His absence His people were not to be left comfortless. The Paraclete was to come to them. When Jesus was on earth He breathed upon His apostles and said, "Receive Holy Spirit." And by that action He imparted to them His resurrection Life. Even as God breathed into the lifeless form, which He had made from the dust of the ground, the breath of life, and man became a living soul, even so did the Risen Lord, the second Adam, the Life-making Spirit,* breathe into those men the very life which He had received when He was raised from the dead in the power of an endless life. But that was His action, though what he imparted was indeed Holy Spirit.

13. Now the Paraclete was to be sent. The third Person of the Holy and Ineffable Trinity was to go as the Paraclete, the Comforter, to fall upon them in the expressive language of Scripture, to sit upon them in the likeness of cloven tongues of fire, to rest upon them. The Risen Lord had given them Life of his Life.

* ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιοῦν.

Now the Comforter came in Person and manifested His presence and personality by speaking with the organs of the men upon whom He fell. Moreover the languages in which He that day spoke were the languages of men, and of the men assembled at Jerusalem.* Insomuch that their attention was strongly drawn to the speakers by hearing them, Galilæans as they were and unlearned men, discoursing in a variety of languages concerning the wonderful works of God. And so great was their exultation and joy, that some irreverent jesters ascribed the effect to new wine.†

14. The same effect followed afterwards when the apostles laid their hands upon the newly baptized. It was the normal effect and natural result of the co-operation of the newly awakened faith of these early converts, that the imposition of the apostles' hands was followed by spiritual gifts, distributed to each by the One Indwelling Spirit, dividing to each man severally as HE WOULD. Spiritual gifts are a subject on which the greatest ignorance prevails, but it is one of the points concerning which the apostle to the Gentiles specially desired that his converts should not be ignorant. This is not the place to enlarge upon what St. Paul wrote on the subject. Is it not plainly written for those who have eyes to see?

* It was not always so. See 1 Cor. xiv.

† And not quite unjustifiably! Compare the opening words of St. Peter's speech, as also Eph. v. 18.

CHAPTER IV.

MILK AND STRONG MEAT.

"THE natural* man receiveth not the things of the Spirit of God: for they are foolishness to him: neither can he know them, because they are spiritually discerned."

1. The truth of the passage quoted above needs no demonstration to any one who has spiritual discernment. For the natural man the things of the Spirit of God have no existence, unless God give him faith to believe in them, and then the first step must be the new birth by baptism. However, to illustrate the passage three instances may be taken.

2. The first we will consider is the saying of the prophet of Nazareth: "Destroy this temple, and in three days I will raise it up." The Jews to whom it was addressed saw in the words merely an allusion to

* Or soulish. The distinction between *soul* and *spirit* is strikingly shewn here; and great support is given to the parallel already cited.

Matter: Ether: X.

Body : Soul : Spirit.

It appears probable that brutes and angels have dual natures, consisting of two only of the three elements of human nature. The natural or soulish man is one in whom the *spirit* is dormant, and he is hardly to be distinguished from an animal.

the external visible temple, but the prophet's meaning was different.

For the second may be taken the conversation with Nicodemus. This man was a teacher * in Israel, and came to the prophet who was of heaven—nay, who described himself in the conversation, standing and talking to Nicodemus, as "the son of man who is in heaven." The prophet testified of what he had seen and heard; he greatly desired to reach his hearer's intelligence, but to Nicodemus his words were foolishness, and while the sound reached his outward ears, he received no glimmer of their real meaning.

The third instance may be taken from the same prophet's intercourse with his disciples, when he bade them beware of the leaven † of the Pharisees and Sadducees. They thought that he spoke of natural bread because he was physically hungry, and it required vigorous language on the part of the prophet to make them perceive that he was speaking of the spiritual antitype.

3. In a former volume the following passage was taken: "Through faith we understand that the worlds were framed by the word of God, so that

* Contrast this interview with that of the same prophet and the woman of Samaria. Nicodemus was a teacher and had not the humility to sit at the feet of Jesus. The woman had the necessary humility, or was made to feel it.

† The leaven spoken of we are told elsewhere is hypocrisy. Thus Nicodemus came to Jesus as a teacher sent from God, yet was too proud to learn of him. Knowledge is apt to produce this effect. Only charity is not puffed up.

things which are seen were not made of things which do appear." It was shewn that this passage was admirably in accordance with the most recent achievements of modern science, which has advanced its investigations beyond the visible and tangible into the things which do not appear.

The following translation from the original Greek (Rom. i. 18–21) is given for comparison with that quoted above: "The just man shall live from faith.* For anger is revealed of God from heaven upon all impiety and injustice of men holding the truth in unrighteousness. For that which is known of God is manifest among them; for the unseen things of Him are perceived from the creation of the world, being known from the things which are made, as well as His unseen Might and Godhead; that they might be without excuse, because knowing God they glorified Him not as God, nor gave Him thanks, but lost themselves in vain reasonings,† and their stupid heart was darkened."

4. Here we learn that the things of the visible creation are means whereby we may know the invisible—nay, in which the invisible is clearly mirrored;

* ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται. The meaning seems to be that he shall draw his sustenance from faith.

† ματαιόω, to frustrate; διαλογισμὸς, a balancing of accounts. A possible alternative translation appears to be thus: "were put out in their reckoning." And this agrees well with the following clause. The intention seems to be that they were put out like a stupid fellow who can't find his mistake in a sum, or an unskilful navigator who can't find his place at sea.

and had not man's mind been darkened by disobedience to his Creator, doubtless he would soon have learned to know the invisible through them. But through the Fall the key was lost, and the second Adam came to make up the loss and renew the link between earth and heaven, by making it possible for man to know the invisible things of God, and His Might and Godhead, which had become for them part of the unseen universe.

5. It must be remembered, therefore, that it was not merely that Jesus of Nazareth took the nearest and most appropriate types to expound these things, but that he used as his language for the purpose the very types which had been arranged for the purpose. The sower, the good seed, the grain of mustard seed and the tree which grew from it, the pearl of great price, and all the familiar images of the prophet's parables, are thus prearranged types, having characteristics devised specially for this very purpose. So wheat * is doubtless given to be food for man, but it has an even higher purpose to serve, as a type of something spiritual. Not only so, but its sowing, reaping, threshing, winnowing, grinding, kneading, and baking, all subserve as types of spiritual things.†

* "I fill your granaries: I give you meat:
Take my fifth part, sirs! and I'll leave you—heat."

Per me plena tument granaria: tu modo quintam
Deme mihi partem, quid tibi restat?—eges."

† For an application of the parable to temporal (or perhaps one might say *soulish*) things, see Shakespeare's *Troilus and Cressida*, act i. scene 1.

6. The reason for dwelling upon this fact is that so much misapprehension exists on the subject. Thus the natural birth is a type whereby we may know the spiritual antitype. No man has anything to do with his own birth in the natural; so neither can he have anything whatever to do with his spiritual birth. Faith is necessary for baptism, and faith comes by hearing, and hearing by the word of God. It is all wrought on him from without. But in the natural we see in a new-born babe the most helpless of creatures; mere neglect is fatal to it. So in the spiritual we find St. Paul writing to his Corinthian Church, that he was unable to speak to them as spiritual but as carnal, as to babes in Christ, and says he had given them milk and not meat, for they had not been able to bear it, neither were they yet able.

7. Now, this demands some consideration, for the inspired apostle began his epistle by giving thanks to God on their behalf: "for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by Him, in all utterance, and in all knowledge;* even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the coming of the Lord Jesus Christ." And yet they were but babes in Christ, and the second epistle to the same Church shows no advance in this respect.

* See previous note about knowledge, and mark the magnificent "laus charitatis" which St. Paul indited for this Church.

8. The Galatians were in even worse case, for the same apostle speaks of himself as travailing in birth * of them again till Christ should be formed in them. The writer of the Epistle to the Hebrews tells them they have need of milk and not of strong meat, and exhorts them to leave the principles of the doctrine of Christ and go on to perfection. He also says he has much to tell them concerning Melchisedec, but found great difficulty in uttering it because they were dull of hearing. † Where then shall we look for any strong meat? For it is evident that none is contained in these epistles. Neither can we suppose any to be contained in the Epistle to the Romans, for they had not received the imposition of hands.

9. Now we are wont to look back, and rightly, to those early converts under the immediate care of apostles, not of man, neither by man, as patterns for ourselves,‡ as more richly endowed, as better off in every way. Yet we see that, judged by the apostles, who had the mind of Christ,§ they were but babes at best, nor can we find any of exceptional stature in the records of those early days. On the contrary we find St. Paul towards the end of his career saying that all his Asiatic converts had turned from him.

* Compare 1 Cor. iv. 14–16.

† They had not yet learned to talk.

‡ They could at least receive and assimilate milk.

§ Refer to the book for the sequel of the text which stands at the head of this chapter—1 Cor. ii. 15, 16.

10. Is there then no solution of the difficulty? * Was such an anticlimax intended? Certainly not! The key is in our hands if we will but use it and not shut our eyes and ears to the truth. It is to be found in Eph. iv., where we learn what gifts were given by the Risen and Ascended Lord for the perfecting of the saints, namely, a fourfold ministry of apostles, prophets, evangelists, and pastors. Does this ministry exist now? Is it even desired? If not, how are the saints to be perfected? How are they to come in the unity of the faith, and of the knowledge of the son of God, to a perfect man, to the measure of the stature of the fulness of CHRIST? How shall Christian men cease to be children? tossed to and fro, and carried about with every wind of doctrine by the sleight of men, and the cunning craftiness whereby they lie in wait to deceive, and speaking the truth in love grow up into HIM in all things which is the HEAD.

11. Where are the poor in spirit? Where are they who see and feel the spiritual poverty and destitution in which we live? † Where are those that sigh and cry ‡ for all the abominations that are done in the midst of the spiritual Jerusalem? How is the faithful city become BABYLON! If any would see

* The apostle of the Gentiles described himself a premature birth—1 Cor. xv. 8. Who hath ears to hear let him hear.

† Isaiah xxviii. 9–12.

‡ Ezekiel ix.

JESUS CHRIST,

THE APOSTLE,	PROPHET,	EVANGELIST,	AND PASTOR,
	ministers to His people by		
APOSTLES AND ELDERS,	PROPHETS,	EVANGELISTS,	PASTORS,
	addressing Himself to the		
WILL,	IMAGINATION,	UNDERSTANDING,	AFFECTIONS,
	by the word of		
DOCTRINE,	REPROOF,	CORRECTION,	INSTRUCTION IN RIGHTEOUSNESS,
	that we may grow in		
WISDOM,	HEAVENLY-MINDEDNESS,	UPRIGHTNESS,	HOLINESS,
	as being		
SONS OF GOD,	BEGOTTEN TO A LIVING HOPE,	DEAD TO SIN,	ALIVE TO RIGHTEOUSNESS.

That He may cleanse us from all lawlessness and purify us to be His own people, zealous of good works.

some small part of what Christendom now is, he may read the following description extracted from a book published many years ago, by a writer who had some insight into the matter; it is but a small part of what he wrote:—

"As a city: a city of confusion and disorder,—where contending parties strive; and where, instead of the one sacred language, every Babel tongue of discord is heard; none understanding his brother. A city which, having broken down Jerusalem's walls, and thrown down her gates off their hinges to the earth, so that every one that defileth can enter as he pleases,—for all God's true discipline is gone,—has built up her own broad walls and brazen gates to the heavens, so that God's messengers can find no access there. A city where, though God still lingers (the voice of the angels not yet having been heard saying, 'Let us depart hence.') His spirit is grieved and silent in the midst of it. A city where His worship is profaned and despised; and where, while still calling upon His name and offering sacrifice to Him, altars and graven images, material, intellectual, and spiritual, are set up in every street and even in His holy temple itself, where they buy and sell the things of God. As the Jews and the children of Israel, and the vessels of the sanctuary, were carried away captive into the typical Babylon of old, so have the spiritual Israel, the children of God, and His true ministries, of which the holy vessels were the type, been carried captive into this Babylon, the mystical antitype; and

are there hindered from serving God in His prescribed form, and order, and perfect way.

"As a body: the life of God well-nigh extinct in it; faint, languishing, and struggling; a body, torn, rent, the head no soundness in it, but full of wounds, and bruises, and putrefying sores, that have not been closed; for there has been none to bind up, or mollify with the anointing of God; the ordinance for anointing and healing being despised or unknown.

"As a woman: one who having forgotten her betrothment, and having ceased to look and long for the day of her espousals, or to expect her husband, has admitted others into his place, and allied herself to men of the earth; and these, whether kings, or bishops no longer spiritual, have caused their voice to be heard in her; *their word* (the abomination above all, for the true seed is the Word of God) ministered to her; they have called, and chosen, and place those whom they pleased, and as it suited their interest, to be ministers to her; they have provided the means of her sustenance, she receiving from their hands tithes, and lands, and riches, laying up for herself treasures upon earth, much of which has been wrung from the widow and the orphan, by priests taking advantage of the terrors of the dying. Ceasing to be kind and merciful, she 'clothed herself with cursing;' and while her words were smoother than butter and softer than oil, yet was war in her heart, and they were like drawn swords; and she became the cruel persecutor, even unto blood, of those that withstood

her will, of whom many had truly spoken unto her in the name of the Lord, and faithfully testified to her sins. And putting away meekness, she arrayed herself in purple and in scarlet, and rode upon the Beast, and trode the people under foot. And the cup of gold (for she still maintained the forms of truth) became in her hand filled with that which was not the work of the Spirit of God, cheering man's heart and strengthening it for the kingdom, but was the workings of the flesh; and with that she has made the baptized nations besotted, and stupid, and blind, and mad; so that the hope of the kingdom, and all preparation for it, is the last thing they think of; and their rage and enmity are excited by the very mention of it, and they go staggering down the road that leads to apostacy, to Antichrist, and to perdition!"

. . . . . .

"But it may be asked where, in the midst of this confusion, are the true children of God? If none of the Churches are what they claim to be, the pure and the undefiled, where are God's faithful people? Is there no holy seed? Yes; the type of the ancient Babylon is fulfilled in every point, and in this also, in the antitype. As truly as the tribes of Israel were carried away captive by the king of Assyria, and as the Jews were carried unto Babylon, so into captivity to the kings of the earth and into the mystical Babylon have the tribes of the spiritual Israel, and the priests of the Lord, been carried captive, and the true children and the servants of God are found in every

part of her; they to whom the cry will yet be addressed, 'Come out of her, *My* people.' In every part of her in the Greek, in the Roman, in the Anglican, in the Presbyterian, and among the Dissenters of every grade, down to the lowest and smallest fragment that forms the *dust* of Zion, God's people, priests and laymen, are there, stupefied indeed by the confusion in which they are involved, and hindered by their captivity in a thousand forms from serving God in His perfect way and order, yet loving Him, and stretching out their hands to Him, and striving to attain to Him, and to the heavenly Jerusalem, and with all their heart serving Him, and His people, according to the light they have, and to the best of their knowledge and ability."

12. For them is this little book written, for blessed, thrice blessed!!! are they who mourn in true godly sorrow for their spiritual destitution, and their alienation from God! Let them say: For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest, until the righteousness thereof go forth as brightness ,and the salvation thereof as a lamp that burneth.

O ye that make mention of the Lord!! KEEP NOT SILENCE!! and give Him no rest, until He establish and till He make Jerusalem a praise in the earth.

Blessed are they that hunger and thirst after righteousness! And if any hunger not, let him cry to the Physician of souls, for His arm is not shortened

that it cannot hear. He can give the hunger which comes of spiritual health, and food to satisfy it.* We have seen in the earlier chapters of this book how glorious was the beginning of the Church of Christ. If any have eyes to see somewhat of our present shame, and of that glory, let them remember that the law of the kingdom is

ASK, and ye shall receive,

SEEK, and ye shall find,

KNOCK, and it shall be opened to you. Let them not be content with small things, with a faint amelioration of the present state of affairs. Such a thing is impossible.† But let them cry aloud to JEHOVAH, and call upon the KING OF GLORY, and beseech the blessed PARACLETE the COMFORTER to help their petition; and let them say, awake! AWAKE!! PUT ON STRENGTH!!! Oh, arm of the Lord! Awake! as in the ancient days, in the generation of old.

Art thou not it that hath cut Rahab, and wounded the Dragon? Art thou not it which hath dried up the sea, the waters of the great deep: that hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.

VOX CLAMANTIS.

* "Eat, O friends; drink, yea drink abundantly, O beloved."

† His fan is in His hand, and HE shall thoroughly purge His floor.

CHAPTER V.

THE MEDIATOR OF THE NEW COVENANT.

"WHO shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is CHRIST that died, yea rather that is risen again, Who is even at the right hand of God, Who also maketh intercession for us." (Rom. viii. 33, 34.)

"Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." (Heb. vii. 25.)

1. In a former volume the writer pointed out how, when the children of Israel could not endure that God should speak with them, the promise was given them of a prophet like Moses, raised up to them from among their brethren. He endeavoured to give a sketch of this prophet, who was known in the days of his flesh as Jesus Josephson of Nazareth, and set him before his readers as he appeared to his contemporaries, as also to indicate the leading characteristics of his teaching, and the points which he more especially tried to impress

upon his hearers. He also examined some of the many narratives we have of him, drawing out the essential points, and illustrating by them the prophet's method of dealing with men, and the objects he sought to attain.

2. In the present book the reader has been invited to examine still further: to see how the Saviour of the world tasted death for every man, and how all who are baptized into Jesus Christ are baptized into His death. The reader has seen how He rose again from the dead and brought life and immortality to light: how, on the evening of that first Easter day, He breathed into His apostles the new life which He had that day received Himself, and afterwards gave them the commission to impart the same to those who should believe on the name of Christ Jesus by the rite of baptism. We have followed the Risen Lord through the forty days during which He abode on earth after His resurrection, and with the apostles we have watched His ascension into heaven. Nay, further, we have joined the angelic hosts which received Him at the borders of Bethany, and accompanied Him to the gates of heaven, and seen the celestial gates thrown open, and the glorious procession enter.

3. We have seen how He then received gifts for men, and how on the day of Pentecost the PARACLETE, the blessed COMFORTER, descended upon the

little company assembled, making His presence known audibly by a rushing mighty wind, visibly by cloven tongues of fire, and divided to them severally his gifts as He would, manifesting His presence by glorious praises of the mighty acts of God, uttered by the mouths of those on whom He fell, in all the varied tongues of the people assembled to hear them. We have seen how afterwards the same blessed Comforter was given, by the laying on of apostles' hands, to those who had been baptized, and was wont to manifest His presence by gifts of prophecy, tongues, healings, and all His manifold gifts.

4. We propose now to consider the special work of Christ in heaven for us, during this present day of grace, which has lasted well-nigh 1900 years.* In order to understand that work we must consider the types of the Old Testament,† or rather Covenant, which is the truer and more appropriate term. We find them dwelt upon at some length in the Epistle to the Hebrews, where two types are chiefly dwelt upon, namely, that of the High Priest on the day of atonement, and that of Melchisedec.

5. We will consider the type of the day of atonement. But first it is absolutely necessary to give a sketch of the Tabernacle, the house in which Moses was faithful, for a type of the prophet like him who

* *i.e.*, not quite two days, as Jehovah reckons time.

† Vetere Testamento Novum latet; Novo Testamento vetus patet.

was to come after. No attempt will be made at accuracy, and the writer begs his readers' indulgence for the very hasty and inadequate sketch which is all that is possible here.

Imagine yourself, gentle reader, in the camp of the Israelites. See their tents pitched in their appointed order, the busy joyous crowd; for the Pillar of cloud rests upon the Tabernacle to-day, and there is no march. Note the physical perfection of the men, the women, the children. There is not a feeble specimen among them all. But what is that strange enclosure with the dense cloud over it? Who lives behind those strong white curtains so carefully stretched upon the supporting pillars? And see the pillars, how substantial they are, and how they are bound each with a stout stay, carried to a strong peg, well driven by sturdy arms into the solid earth, holding them like the shrouds of a well-found yacht, lest the wind of the desert should blow them away. Inside, if you could see, is a like peg and a like stay, and the foot of each pillar stands in a socket of brass, while its head is stayed in all four directions, forward and backward, by the shrouds,* and on each side to the tops of the adjoining pillars.

To the stout ropes running from top to top of the pillars is attached a substantial hanging made of canvas woven from flax and kept carefully clean and white. This hanging is strongly secured to the rope above, to the ground below, and to the pillars on

* Nautical men will kindly pardon the confusion of metaphor.

each side. The pillars are sixty in number and stand about ten feet high, and form, with the flaxen screen, an enclosure two hundred feet long by one hundred feet broad, pitched east and west.

6. At the eastern end the fixed white screen is replaced for a width of thirty feet by movable curtains, four in number, dyed one blue, one scarlet, one purple, and the fourth of fine white linen. Through this spacious entrance the priests come and go, with such worshippers as may approach with offerings, or for any other purpose, and they are many; for the Tabernacle is the centre of rule, from which all communications from Jehovah proceed to the people of His pasture and the sheep of His hand. Passing in through these hangings we see the brazen altar with the fire always burning upon it, on which the daily morning and evening sacrifices are offered, as well as the numerous others prescribed by the law. Beyond the altar is the brazen laver in which the priests wash, and beyond that again, near the far end of the enclosure, we see four more curtains like those through which we entered the enclosure. These form the entrance to the Tabernacle proper, which is twenty feet wide, divided into four widths, each with its own curtain. These curtains give entrance to a building, the walls of which are made of vertical baulks of timber twenty feet high, set close, edge to edge. They are overlaid with gold throughout, so that no wood is seen, but the walls present the appearance

of solid metal. The width is twenty feet, and the building is altogether sixty feet long, of which forty feet is occupied by the first chamber or Holy Place, while the remaining twenty feet forming a cubical chamber is screened off by yet a third screen showing the same four mystic colours, but with cherubims embroidered upon them.

7. Standing in the outer enclosure we see this building with its golden walls, and its ceiling formed of cloths stretched over the top and fastened down to pegs driven in the ground along each side of the building, like the roof of a tent. Let us pass into the Holy Place, which is open to the priests. Within we see the altar of incense at the farther end of the chamber in front of the innermost veil. Here incense is offered daily, morning and evening; at which times also the lamps of the seven-branched candlestick are trimmed and lighted. This candlestick is on our left front as we enter; opposite to it is the table of show-bread with its twenty-four mystical loaves.

8. And that veil beyond with the cherubim in gold embroidery worked upon it. Shall we dare approach it? No! There no stranger may go, no Israelite, no priest even, save only the High Priest once a year. Therein is the Mercy-seat of pure gold, wrought gold, the most costly material, hammered with what labour into a lid for the ark, having a mysterious winged figure rising out of it, in one piece with it, at either

end, facing inwards to the Mercy-seat between, where GOD sitteth, HIS presence manifested by the mysterious SHEKINAH, faint indication of the light unapproachable in which He dwells. That is the only light of this mysterious chamber, and if it shine not, then to the outward eye reigns thick darkness.

9. Minute directions are given for the method in which the High Priest shall conduct himself when he enters within the veil into the Holy of Holies. The first precaution he was to observe is given in these solemn words: "He shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense, beaten small, and bring it within the veil: and he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the Mercy-seat, that is upon the testimony, that he die not."

10. The acts of the High Priest of Israel after the flesh, which he did on that day, were divinely appointed as a type of the action of the Mediator of the New Covenant, the High Priest of the spiritual Israel, which he should do during the present day of grace. He still remains within the veil, having entered in by His own precious blood into the real and only eternal Holy of Holies, and there He makes intercession for us. Let us then approach with reverence to the contemplation of the outward types and symbols, whereby he seeks to take us into His confidence and

instruct us concerning His own actions on our behalf, praying for the enlightenment of His Holy Spirit, whereby He gives His faithful people to know all things, that our spirits may be illuminated by Him to the apprehension of the spiritual realities which underlie these outward symbols.

11. On this day all the sacrifices were offered by the High Priest alone. In the morning he offered up the daily burnt sacrifice, and fulfilled the accustomed service in the Holy Place, in the garments appointed for the daily ministrations when performed by him; and in the same garments he offered the additional burnt offerings of the bullock, and ram, and seven lambs, probably immediately after the morning sacrifice and other rites: the kid for a sin-offering, whose blood was not to be carried into the Holy Place, was offered at a later period, the flesh being reserved for consumption by the priests on the evening of the same day.

12. After this the High Priest came into the Court (the outer enclosure which first attracted our attention) with the young bullock for a sin-offering, and the ram for a burnt-offering, which were to be offered for himself and his house. There he put off the high-priestly garments, being concealed from the people by means of a fine linen cloth hung before him; and after washing his body he put on the linen coat, breeches, girdle, and mitre: these vestments, although less

costly than those in which he usually ministered (being perfectly plain and white), were yet called "the holy garments," because worn on this solemn occasion. Having assumed the holy garments, he presented the bullock before the Lord,* and (as usual in presenting sin-offerings) with his face to the sanctuary, he laid his hands upon the bullock and confessed his sins and the sins of his house. After this he went round the altar to the north-east end, where were the two goats, and cast lots which of the two should be "for the Lord" and which "for Azazel," or, as it is in our translation, "for the scape-goat." He then presented them both before the Lord at the door of the Tabernacle, calling the one which was to be slain by the name of a sin-offering, but presenting the latter as a live offering, which was to be let go into the wilderness.

13. After this the High Priest brought the bullock and laid his hands on him, and made confession of sin a second time for himself and his house, including the whole priesthood; after which he killed the bullock at the usual place, and received his blood in a proper vessel that it might be carried into the Holy Place, there to be employed in the appointed rites. The High Priest then took a censer

* Maimonides says that the bullock was placed so as to stand between the porch and the altar, with head to the south and the face to the west, and the priest stood on the east side, with his face to the west, in making the confession.

full of live coals from the brazen altar, and two handfuls of incense, which had been previously beaten small, and which he placed in a dish or vessel for the purpose. He then carried both the censer and the incense into the Holy Place, and from thence passed into the Most Holy Place. Having come within the veil, his first act was to put the incense on the fire, and place the censer upon the floor before the Mercy-seat, himself remaining until the smoke of the incense had ascended and diffused itself abroad. As soon as the Mercy-seat was covered with the cloud of incense, he went out into the Holy Place and brought within the veil the bullock's blood, in which he dipped his finger and sprinkled the blood upon the Mercy-seat at the east or nearest end once, and then in front of the Mercy-seat seven times. Afterwards he carried out the blood of the bullock and left it in the Holy Place before the veil, and went out into the Court. There he slew the goat, and carried his blood within the veil, and sprinkled in like manner, once on the Mercy-seat and seven times before the Mercy-seat.

14. Having thus reconciled and "made atonement for" the Most Holy Place, he proceeded to reconcile the Holy Place by mingling the blood of the bullock and of the goat, and dipping his finger therein and sprinkling the blood thus mingled upon each of the four horns of the Altar of incense, and then seven times upon the top of the Altar. After this he carried forth the remainder

of the blood, and poured it out at the base of the Brazen Altar, according to the usual rite prescribed for sin-offerings whose blood was carried into the Holy Place.

15. Having thus "made an end of reconciling the Holy Place (*i.e.* the Most Holy) and the Tabernacle of the congregation, and the Altar," he went to the goat remaining alive;* and, placing his hands on his head, he again made confession of sin, confessing "over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them on the head of the goat."† The goat was immediately sent away "by the hand of a fit man into the wilderness."

16. After this the High Priest returned to the carcases of the bullock and of the slain goat, opened them, put aside the fat which was to be burned on the Altar, and, as is stated by the Jewish commentators, cut the flesh into great pieces, but so as not to separate the pieces, and sent away the carcases by another messenger to be burned without the camp. The messengers, both he who carried out

* And the beast was taken and with him the false prophet that wrought miracles before him. . . . These both were cast *alive* into a lake of fire burning with brimstone (Rev. xix. 20).

† The confession of sin over the scapegoat may give us a practical lesson. When we see others do wrong it behoves us to confess that we are likewise guilty, so shall we avoid the sin of judging our brother and the danger of coming into judgment ourselves. As one seeing a criminal led to execution said, "But for the grace of God there goes A. B.," mentioning his own name.

the live goat and he who carried forth the two carcases, with his assistants, were all rendered unclean by reason of these employments, and were not permitted to return into the camp until they had washed their clothes and bathed their flesh.

The Jewish writers go on to say that the High Priest having allowed sufficient time for the live goat to reach the wilderness (or, as the Mischna declares, having received intimation that he had arrived there), went into the Court of the Temple, called the Court of the Women, and there read the portions of Leviticus treating of the services of the day (Lev. xvi. and xxiii. 27–32); and afterwards recited certain prayers.

17. However this may have been, he at this time put off the holy garments; and, after washing his flesh, he put on the high-priestly garments, and then offered, according to the ordained manner, the two burnt-offerings, namely, those of the two rams which were presented with the respective sin-offerings of the bullock and the two goats; and, as is asserted, he also offered at this time the additional sin-offering. It is certain that at this time he burned upon the Altar, besides the burnt-offering, "the fat of the sin-offering," for it is expressly so stated; and this must have comprised the fat of the bullock and of the Lord's goat: it would also include that of the additional sin-offering of a goat, if not before burned.

18. There still remained the evening burnt-offering. And after offering this, he again put on the holy garments, and went into the Most Holy Place within the veil, and brought out from thence the censer, and the vessel for the incense; the incense having been left to burn before the Mercy-seat. Then putting off the holy garments, washing himself, and again putting on the high-priestly garments, he fulfilled the evening office appointed to be observed daily in the Holy Place.

19. The characteristics of the Day of Atonement were, first, that on this day every Israelite, on pain of being cut off, was to afflict his soul;* and secondly, that on this day were presented the sin-offerings of the bullock and the goat, whose blood was to be carried in to the Most Holy and the Holy Place, and of the scapegoat, which bore away all the iniquities of the children of Israel into the wilderness.

This season of affliction is prophetical of the time when the children of Israel "shall look on Him whom they have pierced, and they shall mourn for Him, as one mourneth for his only son; and shall be in bitterness for Him, as one that is in bitterness for his first-born." It shall be a day† of external suffering and oppression; and in the very midst of it shall spring up light and salvation and joy; even as in the Day of Atonement was to be sounded the Trumpet of the

* Blessed are they that mourn during this Day of Grace.

† Daniel in prophesying of this time put a day for a year and a year for a day, and this seems to be the key.

Jubilee, proclaiming liberty to every slave, and the restoration to every man of his inheritance.

20. And that there is a like day in preparation for the Church, we know from the words of the Lord Himself, who hath said concerning it that "there shall be great tribulation, such as was not from the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. For there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." And the Apostle John hath told us that that "hour of temptation" "shall come upon all the world, to try them that dwell upon the earth." This is that hour of temptation from which the Lord hath promised to KEEP them that KEEP the word of His patience: these are the judgments which are held back until the servants of God, the "first-fruits unto God and to the Lamb," shall be sealed, that they may be redeemed from them: this is that GREAT TRIBULATION from out of which shall come a GREAT MULTITUDE, which no man can number, clothed with white robes, and palms in their hands; for they shall have washed their defiled garments in the BLOOD OF THE LAMB, and shall have gotten the victory over the beast, and over his image, and over his mark, and over the number of his name.

21. The two special sacrifices of sin-offering appointed

for the occasion, the bullock and the goat, point out the nature of those offences which are bringing on this day of affliction, and call for atonement and purification. The bullock is the sin-offering for the High Priest and the priests; the goat the sin-offering for the congregation. The bullock, therefore, presented before the Lord with the laying on of the hands of the High Priest, sets forth the sacrifice of Christ as the atonement for the sins of the rulers and the whole priesthood of the Christian Church; or rather, for the sins of the baptized, both clergy and laity, in respect of priesthood and spiritual rule. In the sacrifice of the bullock is also symbolised the confession of those sins which the priests have committed, in the offices of authority and ministry, and through abuse of the powers committed to them; and of the sins by which the people have transgressed, through superstitious idolatry on the one hand, and rebellion and disobedience on the other: the confession finally of the sins of both clergy and laity, in despising and renouncing the true standing of the Church both as to priesthood and spiritual rule—sins of which the LOSS OF THE APOSTOLIC OFFICE AND MINISTRY is the proof and the manifestation.

22. The goat which was slain as a sacrifice, and whose blood was carried into the Holiest, sets forth the sacrifice of Christ as an atonement for the sins of the whole congregation, which He endowed with the gift of the Holy Ghost, constituting them a spiritual people and raising them to sit with Himself in heavenly

places. Therein is symbolised the confession of those sins which the whole company of the baptized have committed, in their abuse of the gifts entrusted to them, and in their rejection of the Comforter, the Spirit of Christ; the proof and manifestation of which sins appear in THE ABSENCE OF THE PROPHETIC OFFICE AND MINISTRY.

23. In the interpretation of the other type presented to us, namely, the goat sent away into the wilderness, we have nothing to guide us except the analogy of other symbols. This goat, like the one which was put to death, was presented before the Lord at the door of the tabernacle of the congregation, the representative and type of the baptized endowed with prophetic gifts. But in the rite by which it was disposed of we have no symbol of atonement or of acceptance with God; none of the death unto sin through the death of Christ, of the propitiation and pardon through His blood, of the new life unto righteousness through His resurrection; neither is there any type presented to us of the Lord being made sin for us and tasting death for every man. On the contrary, the sins confessed over the head of this victim are not expiated through death, but retained and borne away in unrenewed life; and the individuals or body of persons, prefigured by the type, are represented as being rejected from the Sanctuary of God, and sent forth away into an unclean place, into the barren wilderness, the desert inhabited by wild and unclean beasts,—the perpetual type and

emblem of an apostate world abandoned to Satan and his unclean and evil spirits. Of the two goats, therefore, presented at the door of the tabernacle, the one whose blood was taken into the Most Holy and the Holy Place, and sprinkled upon the Mercy-seat and upon the horns of the Altar, sets forth the condition of those who through faith and repentance are reconciled and restored; the other, which was sent alive into the wilderness, bearing forth upon his head the iniquities and transgressions of the children of Israel, can only be supposed to prefigure those who, rejecting the proffered mercy of the Lord and the means of deliverance and restoration, abide in their apostacy; and upon whom is executed the sentence of expulsion into "the outer darkness where there is wailing and gnashing of teeth."

24. The last observance which remains to be noticed is the blowing of the TRUMPET OF JUBILEE in the Day of Atonement, on the fiftieth year. This must have taken place (as the best authorities agree) on the completion of the several acts of atonement, and consequently late in the day, but before the Evening Sacrifice. The year of Jubilee was the fiftieth year; and, upon the sound of THE TRUMPET, liberty was proclaimed throughout all the land, unto all the inhabitants thereof; and every man returned unto his possession, and every man unto his family: and the YEAR was to be a SABBATH OF REST from all labour, and to be SANCTIFIED TO THE LORD. The year of Jubilee, therefore,

sets forth the times of that "restitution of all things, which God hath spoken by the mouth of all HIS HOLY PROPHETS which have been since the world began:" the DAY when, upon the sound of the TRUMPET, ISRAEL SHALL BE RESTORED to their inheritance, and THE KINGDOMS OF THE WORLD SHALL BECOME KINGDOMS OF OUR LORD AND OF HIS CHRIST, Who shall receive to Himself His redeemed Church, to be His bride and the partner of His throne.* And it is to be remarked that the Jubilee was not proclaimed upon the first day of the year, nor did the restitution taken place during the first ten days; but only at the close of the DAY OF THE ATONEMENT, the tenth day of the year: signifying that the day of great tribulation must first be endured, the day of penitence and affliction of the soul must first be observed, before "the year of the redeemed of the Lord" can be proclaimed.

25. Let me conclude this chapter with an extract from another writer. The dead in Christ are supposed to be speaking:—"Some seem afraid to remember us

* Let the reader compare with attention the 25th chapter of Isaiah with the 2nd chapter and other parallel passages in Isaiah and in the other Prophets, and also with the following passages in the New Testament, viz., 1 Cor. xv. 51–57, 1 Thess. iv. 16–18, Rev. xi. 15, Rev. xix., and our Lord's discourses concerning the day of His appearing in Matt. xxiv., &c. In the passages referred to from the Prophets the future glory of Israel is foretold: in those from the New Testament, the blessedness of the Resurrection of "those that are CHRIST'S AT HIS COMING." And the two events are shown to be contemporaneous, by the direct reference to Isaiah xxv. in 1 Cor. xv. 54, where it is said, THEN shall be brought to pass the saying that is written, DEATH IS SWALLOWED UP IN VICTORY.

before God at all. Others pray for us, but they do not pray with us. They ask for our release from 'purgatory;' but we do not want to be released from purgatory. Whatever purifying we need we take from our Father's hand and are thankful. Our desire is to live again in the fulness of our being and RESUME OUR WORK FOR GOD. The *requiescant in pace* has been grateful to us: but we have longed to hear more stress laid on the *resurgant ad vitam eternam.* We will bring to it a weary heart, a never-silent cry. AH! CRY ALOUD AND SPARE NOT! It is you who can speak for us. You stand at the altar;* we are beneath it: your voices are audible; we have gone down into silence. If we can but hear the cry growing louder and more earnest, our hopes will brighten in proportion: and we wait in patience all our appointed time till the change come." Further on the writer continues, speaking to and of the living:—"We are represented as in the place of those of old, who had seen the High Priest disappear behind the veil on the great Day of Atonement, and waited without till he should come forth to bless the assembled people. So 'unto them that look for Him' shall Christ 'appear the second time without sin unto salvation.'" The Christian standing and calling are summed up in these words:—For the saving grace of God has been manifested to all men, instructing us as children are trained, in order that we may deny

* The writer is aware that this may not commend itself to some. Yet what says the inspired writer to the Hebrews? "We have an altar" (Heb. xiii. 10). And the Scripture cannot be broken.

impiety and the lusts of this world (κόσμος), and live soberly, righteously, and piously in the present age, expecting the blessed hope and the revelation of the glory of the great God, and of Jesus Christ our Saviour, Who gave Himself on our behalf that He might cleanse us from all lawlessness, and purify us to be His own people, zealous of good works.

CHAPTER VI.

WORK.

"THEREFORE, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." (1 Cor. xv. 58.)

1. In previous chapters we have studied the new birth, the birth from above, wherein we are * begotten again to living hope through the resurrection of Jesus Christ from the dead. † We have seen that new-born babes in Christ need, and should desire, milk, even the guileless milk of the Word, that they may grow into salvation in Him. As soon as they are able to bear it they should receive stronger nourishment, even the bread of everlasting life and the cup of eternal salvation. There is also a strong meat which may be ministered by word, through faithful ministers of the Risen Christ, and of which, as they grow in spiritual stature, the children of light will stand in need, that they may not be like children tossed on waves of doubt and carried about ‡ by every wind of human teaching.

* ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζῶσαν.

† ἐκ νεκρῶν. Out of the company of the dead.

‡ The metaphor here is evidently nautical. The children of light

2. And for our encouragement under the discipline which we need, and must receive, like children under training (see the concluding words of the last chapter), we are exhorted thus in the catholic epistle of the Apostle St. James:—

"My brethren, rejoice with all joy when you stumble about * in manifold temptations, knowing that your trial works patience. And let patience complete her work, in order that you may be complete and entire, † lacking in nothing." The word used in the Authorised Version for this "grown up" condition is generally *perfect*, much in the sense of *adult*.

3. Among the means to this end we have seen was the laying on of hands, in which rite THE HOLY SPIRIT was wont to fall upon the baptized, enriching them with GIFTS,‡ various and manifold, THE GRACES of the SPIRITUAL LIFE. These gifts and graces correspond in the spiritual to the outward gifts and graces which men prize in the natural, — wisdom, knowledge, eloquence, authority, keen vision, &c.—in the absence of which in the natural life a man is a clown at best, and little fitted for life in among the throngs of men.

should sail like a well found and properly manned ship under skilful navigators, and not "go about" with every squall, like feeble craft in the hands of landlubbers.

* Are you not children learning to walk? One day if you persevere you shall be "grown up" men and women, and no longer stumble or need correction.

† Able seamen in the ship; grown men in the service of Christ.

‡ χαρίσματα from χάρις grace: given by God's grace, and gracing the recipients.

Accordingly we find the Apostle to the Gentiles, in writing to the Roman converts who had not yet received this rite, begins his letter by an introduction (corresponding to the compliments with which men of this world are wont to begin their epistles, only that the apostle's compliments have the advantage of being wholly sincere realities in the spiritual region), and then, after commending their faith and thanking God for it, proceeds thus:—"God is my witness, whom I serve in my spirit in the gospel of His Son, how incessantly I make remembrance of you, always in my prayers making request if by any means I may now obtain a prosperous journey in the will of God to come to you. For I long to see you that I may impart to you some spiritual gift to your confirmation, that is to be comforted * in and with you through our mutual faith, yours co-operating with mine."

4. All this, however, concerns the needs and sustenance of the new life. Before leaving this subject, it will be well to see what is the end to be attained by these divinely appointed means. Christ, then, arose from the dead the first-born of many brethren. Those who are baptized into Him as truly put off the old Adam as He did by His crucifixion, death, and resurrection. They are joined to the Lord and made one spirit with Him—not one flesh. He was made one

* *συμπαρακληθῆναι.* The word recalls the name "Paraclete," and it is obvious that St. Paul speaks of sharing with his converts the gracious action of the Comforter.

flesh with us; that was all we could offer Him; but now He gives us gold for iron,* and makes us one spirit with Him. And then as regards sin. This flesh and blood of which the children were partakers, and which He therefore took, was the nature not only of Adam created, but of Adam fallen. In such humanity, although hallowed in its assumption by the Holy Ghost, He was necessarily compassed with infirmity. He suffered being tempted—as He could not suffer now. He came in the likeness of sinful flesh, and for sin, that He might condemn sin in the flesh: † by the very constitution of His nature, and the very purpose of His mission, though He Himself was always sinless, yet sin was ever about Him and before Him. Of His second coming it is especially noted by way of contrast that it is "without sin." The first coming was with sin. Sin haunted His mind and dogged His steps, made Him the man of sorrows, evoked the horror of His passion and the cloud which hid from Him His Father's face. It had laid hold on Him because of the nature He had taken; and it pursued Him to His dying hour. But when at last He commended and gave up His spirit to the Father, then He "died to sin." He left it all behind Him, and rose in the power of a new life to which sin cannot approach. He was no longer temptable. This life it is which is imparted to us, and in proportion as we live in its power we are

* Symbol of fleshly might entirely absent from the materials of the tabernacle, for which pregnant type reference must be made elsewhere.

† How would this have been possible HAD HE NOT BEEN MADE MAN?

like Him. Our spirits are redeemed and quickened, and if we suffer being tempted, and groan being burdened, it is because that redemption is not yet extended to the body, and it is to the day of the redemption of our body, and of the whole visible creation with it (to which it belongs), that we travail in pain together until now, till we are constrained to cry out with St. Paul: Oh! wretched man that I am! Who shall deliver me from the body of this death? Yet being quickened in the inner man, we can rejoice exceedingly in the midst of our temptations, through the hope which we have as an anchor of the soul both sure and steadfast, and that entereth into that which is within the Veil, where our Forerunner is for us entered.

5. But any man in vigorous life needs some sphere of action, some use for his faculties. So far we have been concerned with the birth, nourishment, and training of the spiritual man. Now let us see what are the activities proper to the New Life. For this purpose we must see, if possible, into what channels the apostles directed the energies of their converts. For our present purpose we can find no good indication at Jerusalem, because the Church there was in its very infancy, and so soon as it began to become active, violent persecution arose, resulting in the stoning of Stephen and the scattering of the converts. The best sources for our present purpose will be the pastoral epistles which St. Paul addressed

to Timothy and Titus, whom he placed as angels or bishops over the churches in Ephesus and Crete.

6. Turning then to the first Epistle to Timothy, we find the first chapter describes the objects with which Timothy was left at Ephesus, and gives him instruction as regards certain disobedient disciples. The second chapter opens with a different subject, and lays upon Timothy, as the first duty to be performed by the congregation over which he was set, the making of supplications, prayers, intercessions, and giving of thanks, for all men at large, and for kings and those in authority in particular. And in the eighth verse he emphasises it by saying, "I will therefore that the men pray in every place,* lifting up holy hands without anger and contention." †

7. We may get further light from the form of sound words called the Athanasian Creed, which states that *The Catholic faith is that we worship* one God in Trinity, and Trinity in unity, neither confounding the persons nor dividing the substance. Similarly by Jacob's well our Lord told the woman of Samaria that the Father seeks worshippers who shall

* *i.e.*, in every town where Christians were found. The direction is for congregational worship, though it excludes not private and family prayer.

† διαλογισμὸς, a balancing of accounts, and so a dispute, contention. Nothing so hinders progress in spiritual things as disputations on the part of the flock, who if they would go on to man's estate must submit to discipline and be willing to learn from those set over them in the Lord.

worship Him in spirit and in truth, and that such worship would not be confined to any place, whether Jerusalem or Samaria, for the time for the worship ordained under the law was then fast drawing to a close.

8. However, it hardly needs demonstration that public worship is an activity proper to Christian men; from the earliest times congregations were organised, and these could hardly exist and would lack almost a *raison d'être* without it. Let us refer once more to Eph. iv. There we learn that a fourfold ministry of apostles, prophets, evangelists, and pastors, was given for the perfecting of the saints, *for the work of the ministry*, for the edifying of the body of Christ. We have already considered the means for the perfecting of the saints, *i.e.*, for their growth to adult stature. Let us now consider the *work of the ministry*.

9. This, whether in its action upon individuals for their perfecting, or in the conduct of public worship, is twofold. In the one direction they act from the people Godwards, in the other from God to the people. They act as channels of communication, by means of which the people bring the burdens of their hearts, their prayers, praises, thanksgiving, and worship, generally to Him. In the other direction they act as channels for His grace, though which pardon, blessing, strength, healing, and every good gift flow to the people from God.

10. We do not stop to consider how great must have been the loss to the Church through the cessation of the two principal ministries, but hasten on to consider the work of the congregation as a whole. This also is twofold. In approaching to the worship of the Almighty, the first act of a congregation must ever be confession of sin. This made, the Almighty gives the gracious response of absolution through His servants, whose commission to remit and retain sins we have seen given to them on the evening of the first Easter day. This done, the congregation are placed in a position to approach with holy boldness to the throne of grace, and the first thing St. Paul enjoins is the offering of supplications, prayers, intercessions, and thanksgiving. Here again we find a fourfold order, for whatever ignorance may prevail on the subject, it will hardly be possible for any one who has followed the writer so far, to imagine that these four words are mutually interchangeable.

11. Let us revert once more to the work of our High Priest in the heavens. There we shall find the same twofold character in His acts. On the one hand there is the work corresponding to the animal sacrifices, the slaying of the victims, and the making atonement with their blood for the Most Holy Place, for the Holy Place, and for all the congregation of Israel. On the other there is the offering of the incense.

12. Let us revert to the types of the law, and see

what light they can throw on the matter. And first, what is the nature and meaning of the animal sacrifices, which were so numerous under the law. The practice was to bring the animal into the court, entering through the curtains of blue, and purple, and scarlet, and fine twined linen, at the eastern end, to the brazen altar which was directly in front of the entrance. The animal was placed between the entrance and the altar with its head to the south. The officiating priest stood at the animal's head, facing westwards towards the Tabernacle proper, over which stood the pillar of cloud, and in the recesses of which stood the Mercy-seat, with the SHEKINAH over it between the Cherubim. Turning the animal's face in the same direction, the priest placed both hands upon his head and made confession of the sins on account of which the victim was offered, putting them upon its head. When the confession was complete, the animal was slaughtered, and its blood caught in a vessel for use in the prescribed rites.

13. In this way, by action as well as word, the most forcible confession was made of the guilt of the sins confessed, and of the only just penalty, death, which had been incurred by the sinner. By the slaying of the animal in the sinner's stead, the offerers also clearly shewed forth their faith in the Almighty as in a Faithful Creator who seeks not the death of a sinner, neither hath pleasure in the death of him that dieth, but had Himself provided a Ransom and a Deliverer who should come and make atonement for the sins of the people.

14. The sprinkling of the blood on the Mercy-seat and before it, and afterwards in the Holy Place, &c., corresponds to the absolution pronounced in the Church in the virtue of the pardon-speaking and most precious blood of Him who is at once the Victim and the Priest, and who has entered by His own blood into the one true Holy of Holies, and thence by means of His ministers pronounces absolution upon earth upon the penitent. It will thus be seen that while under the law there were many sacrifices, this was because there were many and various sins to be brought home to the Israelites and confessed by them. All these, or their antitypes, are confessed on behalf of the Church by the one Mediator of the new covenant who makes atonement for all with His own most precious blood, and speaks pardon, absolution, and peace by His appointed ordinances to His faithful worshippers in response to their confession.

15. But there is another most significant item in the ritual, the offering of the incense which the High Priest was to burn immediately on entering the Most Holy Place, *that he die not.* And first we may ask: Has any one seen within that veil into the true and very Holy of Holies? Seeing how jealously guarded was the access to the outward symbol in the Tabernacle in the wilderness, our first impulse on the sight of such a question is of course to utter an emphatic negative. Yet how are we to understand these words of the beloved Apostle John: "And when he opened the

seventh seal there was silence in heaven for about half-an-hour. And I saw the seven angels before the throne of God, and SEVEN TRUMPETS were given to them. And ANOTHER ANGEL came and stood at the altar of incense having a golden censer, and much incense was given him that HE might place it upon the prayers of the saints upon the altar of incense before the throne. And the smoke of the incense ascended with the prayers of the saints out of the ANGEL'S HAND before God." What ANGEL is this who undertakes to approach THE THRONE OF GOD on such an errand? Surely but one answer is possible in view of what has preceded! If any have not recognised, when reading the passage, THE ANGEL AND MEDIATOR OF THE NEW COVENANT, it could only be that his eyes were holden like those of the two disciples when He joined them on the road to Emmaus.

THERE IS ONLY ONE MEDIATOR BETWEEN GOD AND MAN THROUGH WHOM THE PRAYERS OF THE SAINTS CAN FIND ACCEPTANCE WITH GOD AND COME UP AS A SWEET SAVOUR INTO HIS NOSTRILS.

17. Here then we see why St. Paul was so particular to insist on the offering up of these supplications, prayers, intercessions, and thanksgivings, as the FIRST DUTY and CARE of the angel in charge of the local church at Ephesus. It was that the prayers might ascend up to the censer of the Angel of the New Covenant in the heavenlies, and that so he might give

them * their share of the incense he had received for the purpose. But we have spoken much of incense, and we see it playing an important part in the heavenly worship during this Day of Grace. What can we learn concerning it from the types of the Old Testament?

18. The directions for its composition were as follows: "And the Lord said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense: of each there shall be a like weight: and thou shalt make it a perfume, a confection after the art of the apothecary; tempered together, pure and holy: and thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy. And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the Lord. Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people." Such were the solemn directions with which under the law this incense was fenced about.

19. Taking the ingredients in order:—

Stacte is a gum which flows in drops from the myrrh tree, and is expressive of that sorrow which flows

* The literal translation of the Greek words concerning the incense is "that He might give it to the prayers of all the saints."

spontaneously from the heart of Jesus in His sympathy with the sorrows and sufferings of His creatures. The liturgical antitype consists of "*Supplications*" such, for instance, as we make in the Litany, and which rise to a climax in the solemn words, "BY THINE AGONY AND BLOODY SWEAT; BY THY CROSS AND PASSION; BY THY PRECIOUS DEATH AND BURIAL; BY THY GLORIOUS RESURRECTION AND ASCENSION; AND BY THE COMING OF THE HOLY GHOST:

GOOD LORD, DELIVER US.

Onycha is a shell-fish of sweet smell, extremely fragrant and adhesive in its qualities, expressive of PERSISTENCE IN PRAYER, and should stir us up to labour in the matter with all our spiritual strength and energy. The liturgical antitype consists of *prayers* such as those in the English Book of Common Prayer for the sovereign, the royal family, and for the clergy and people. In the church at Ephesus, doubtless the apostles and ministers serving under them were first remembered in prayer, and kings and those in authority afterwards. The Apostle would not need to instruct Timothy in such a matter.

Galbanum, a sweet-smelling spice, expressive of the gratitude of a thankful spirit. To this was attributed by the ancients the power of expelling serpents. Its liturgical antitype consists of thanksgiving; *e.g.*, "Almighty God, Father of all mercies, we Thine unworthy servants," &c.

Pure frankincense is expressive of that near ap-

proach to God, and that holy boldness which, derived from and resting upon His own commission, prevails with Him. Its liturgical antitype consists of intercessions, and is to be found in the Collects, both those for the week and those in the Morning and Evening Prayer in the Church of England Prayer Book.*

20. Such then were the sweet spices of which under the law the incense was composed, with their spiritual and liturgical antitypes. If we refer to the passage describing the Angel of the New Covenant, we shall see that much incense was given him, "that he might give it to the prayers of all the saints." In order, therefore, that the smoke of the incense might rise up before the throne as described, it was necessary that the liturgical antitypes, the *supplications, prayers, intercessions, and thanksgivings*, should be offered on earth. The intelligent reader will not fail to apprehend the nature of the spiritual antitype, the incense which the Angel of the New Covenant in infinite condescension "gives to" the prayers of the saints.

21. As a comment upon what we have here set down, we may give the following letter dictated by the Angel of the Covenant to the Apostle St. John for transmission to Timothy:—

* There is one example of intercession too striking and instructive to be passed over. Allusion is made to the intercession of Abraham, the "friend of God," on behalf of the cities of the plain. In such wise should the Church of God plead on behalf of a world lying in wickedness.

"Unto the Angel of the Church at Ephesus write: These things saith he that holdeth the seven stars * in his right hand, who walketh in the midst of the seven golden candlesticks: † I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience and for my name's sake hast laboured, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. HE THAT HATH AN EAR LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES. TO HIM THAT OVERCOMETH WILL I GIVE TO EAT OF THE TREE OF LIFE, WHICH IS IN THE MIDST OF THE PARADISE OF GOD."

* One of the seven was Timothy.

† One of these candlesticks was the Ephesian Church.

CHAPTER VII.

BEHOLD I STAND AT THE DOOR AND KNOCK.

IN the last chapter we considered the Apostle and High Priest of our profession. We accompanied His beloved Apostle St. John into the heavenlies, and saw HIM stand at the altar of incense before the throne of God ON OUR BEHALF, *giving incense* to the prayers of all saints.

2. We accompanied the Apostle to the Gentiles, and saw him laying as a first charge upon the Ephesian Church, where he had best succeeded in obtaining a hearing, and in setting things in order in accordance with the mind of Christ: we saw him there laying upon Timothy, as the first charge, the making of SUPPLICATIONS, PRAYERS, INTERCESSIONS, and *THANKSGIVINGS*,* and by combining the two, we understood how and why this was such an important matter. It does not appear to have been noticed before, or rather to have been *written* before, for the Church to read if she will: for those who were instructed this was unnecessary; for children the first lesson is obedience.

* Compare Psalm L.

3. IT REMAINS FOR US TO CONSIDER THE END OF THE VISION, recorded in these words: "AND THE ANGEL TOOK THE CENSER, AND FILLED IT WITH FIRE OF THE ALTAR AND CAST IT INTO THE EARTH." What a strange proceeding! Was then our Great High Priest wearied at length with our thanklessness and hard-heartedness? NO!! HE IS NOT OVERCOME OF EVIL. So long as His people on earth continue to offer up from organised congregations SUPPLICATIONS, PRAYERS, INTERCESSIONS, AND *THANKSGIVINGS* in accordance with the charge given by the Apostle to the Gentiles, so long will He continue to present them before the throne of Grace, and to give them their share of incense, that they may ascend acceptably, as a sweet savour before the throne of God. But what if they cease? AND THEY WILL CEASE. THEN THE CENSER WILL BE PITCHED AWAY AS A USELESS THING; IT SHALL BE FILLED FROM THE FIRE OF THE ALTAR AND SHALL BE CAST INTO THE EARTH.*

4. In a former chapter the writer stated for whom this book is written, even for those that sigh and that cry for the abominations that are wrought in Zion. One word of warning remains for them, spoken by the Prophet of Nazareth:—"Concerning that day and hour no one knows, not even the angels of the heavens, but only my Father. And as the days of Noah, so shall

* Καὶ εἵληφεν ὁ ἄγγελος τὸν λιβανωτὸν καὶ ἐγέμισεν αὐτὸν ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου καὶ ἔβαλεν εἰς τὴν γῆν.

be the arrival * of the Son of man. For as they were in the days of the cataclysm, eating, drinking, marrying, giving in marriage, until the day when Noah came into the ark, and knew not till the cataclysm † came and caught them all, so shall be the arrival of the Son of man.

"Then two shall be in the field, one shall be taken and one shall be left. Two grinding in the mill, one shall be taken and one left. Watch therefore, for you know not on what day your Lord comes. But so much you know, that if the master of the house were aware in what hour the thief comes, he would have watched, and would not have suffered his house to be dug into. For this reason be you also ready, for the Son of man comes in an hour when you think not.

"Who then is the faithful slave, and practical, whom the Lord has appointed over his household, to give them their food in season? Blessed is that slave whom, at his coming, the Lord shall find so doing. Verily I say to you that he shall set him over all his goods.

"But if that wretched slave say in his heart: The Master defers his coming; and begin to strike his fellow-slaves, and eat and drink with the drunken, the Master of that slave will come in a day when he is not expecting him, and in an hour when he is not aware, and shall cut him in two, and appoint him his portion with the hypocrites; and there shall he lament and

* *παρουσία.* A being present; presence, especially for the purpose of assisting; arrival.

† *Κατακλυσμός*, submersion. The Flood was the outward result of the breaking up of the physical constitution of the antediluvian world.

gnash his teeth. *Then* shall the kingdom of the heavens have the likeness of ten virgins, who took their torches, and came forth to meet the bridegroom. And five of them were fools, and five were practical."

5. This passage will bear careful examination. The earlier part likens the time of the arrival of the Lord to the time of the Deluge, and instructs us that men shall be just as indifferent as at the Flood. They shall pay no attention to the construction of the ark; and when the flood comes, it will sweep them away. What! all? No, for as there was an ark for Noah, the preacher of righteousness, and his family, so will there be a deliverance at this time. And how? What will be the form it will take? Where is the antitype of the ark? To the latter question the only answer that can be given is: He that has eyes to see let him see.* To the former question—"How shall the deliverance be wrought?"—we have the very plain words of the Lord Himself. From the midst of their daily avocations; men from the field, women from the mill; these two daily and customary occupations standing for all the varied and lawful forms of worldly business. One

* A word of warning here about signs. The Prophet of Nazareth never gave signs to convince unbelief. *To those who asked for a sign* he said: "Destroy this temple, and in three days I will raise it up."—"An evil and adulterous generation seeketh after a sign, and there shall no sign be given it but the sign of the prophet Jonas." Both signs which could not instruct them until their guilt was consummated by His crucifixion. Nevertheless, many signs and wonders SHALL BE WROUGHT, at the request of UNBELIEVERS at the time of the end, AND THEY ARE THE MARK OF THE BEAST.

here, one there, shall be taken. From the very midst of their fellows shall they be taken.

6. And what does this mean? How shall they be taken? We may expound scripture by scripture and say: As Enoch was taken, and as Elijah was taken. One from the antediluvian * world attained to this honour; one from Israel after the flesh. At the close of the Christian Dispensation, not one, nor two, but many, shall attain to the same, for this we say to you in the word of the Lord, that we, the living, who are left till the arrival of the Lord, shall in no wise precede those who sleep; for the Lord Himself shall descend from heaven amid shouting, with the voice of the Archangel and with the trumpet of God, and the dead in Christ shall rise first, then we the living who remain shall be caught away together with them in clouds,† to a meeting with the Lord, into the air; and thus we shall be ever with the Lord.

7. And does any one think that because the Lord shall come with a shout, with the voice of an Archangel and with the TRUMPET of GOD, that therefore this will be a coming with observation?

Let him not be deceived! We have seen how at His ascent He was received by the heavenly hosts. Do they suppose that the voice of the Archangel or the Trumpet of God were silent then?

* So truly did Christ taste death for every man.

† Compare Acts viii. 39. The Spirit of the Lord caught away Philip.

Yet man upon earth heard them not, at least with his outward ears. The only part of that glorious pageant which affected their senses consisted of two men, who came and stood beside them in white apparel, and said: Oh! men of Galilee, why do you stand gazing into the sky? This JESUS, who has been caught up away from you into the sky, shall so come, just in the same manner as you have seen him go into the sky.

8. Yet one word more before we leave this glorious HOPE! What are the *clouds* in which we shall be caught away? We have seen what sort of cloud it was which received the Lord himself at His ascension; and we have the glorious promise that "the disciple is not above the teacher; but he that is perfected shall be as his teacher." WHO THEN IS OUR TEACHER? For as the teacher is, so shall the disciple be.

9. We have now seen what is THE HOPE which is set before us in the Scriptures. Do you think Hope a weak or feeble thing? Or are you tempted to say that the essential thing is to do right, and not trouble oneself about a possibly distant future? There is a truth in this, but let not a misapplication of it lead any astray. It is very true that he who doeth righteousness is righteous; but who, of the sons of men, dares to say that he does righteousness? If any be tempted to such a position let him remember that if we say we have no sin we deceive ourselves, and the truth is not in us;

and let him learn the unspeakable value of this ANCHOR OF THE SOUL, sure and steadfast, entering into that which is within the Veil; and let him flee to lay hold of THE HOPE set before us. Hear what the beloved Apostle says:—

"Beloved, now are we the children of God, and what we shall be is not yet made manifest. We know that if He be made manifest we shall be like Him, for we shall see Him as He is. AND EVERY ONE WHO HAS THIS HOPE UPON HIM PURIFIES HIMSELF AS HE IS PURE."

10. And what of those who are left then?

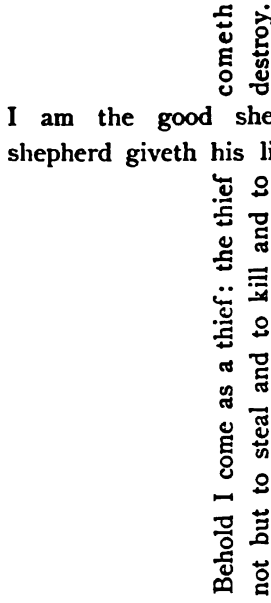
They shall be like a man into whose house a thief has broken, digging through the wall; robbed of their most precious treasures: WOE to them to whom this coming of the Lord shall be as that of a thief, for the thief cometh not but to steal, and to kill, and to destroy! "By them that look* out for Him He shall be seen the second time, apart from sins, to their salvation." For the rest: "When they are saying: Peace, and Safety, THEN suddenly destruction comes upon them, as travail upon the woman with child, and they shall not escape."

"Behold! I come as a thief! Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame."

VOX CLAMANTIS.

* Of course if they do not join the expectant and loyal crowd, they will not see the Royal Procession.

VICTORIÆ CRUX.



APPENDIX.

CHAPTER I.

LEAVEN.

1. WHAT is the spiritual antitype of leaven? On this point we are not left in doubt. We are plainly told that it is hypocrisy, double-dealing, the one thing which the prophet of Nazareth could least tolerate.

2. So when He said, "The kingdom of the heavens is like leaven which a woman took and hid in three measures of meal till the whole was leavened," when we read these words we must be careful to see what is meant. And the best comment upon them stands in another scripture of terrible import for these last days: "How is the Faithful City become an harlot?" *

3. Let us, then, seek the answer to this terrible question with all humility, and first let us pray with real intelligence and with all our might:—

"From all blindness of heart, from pride, vain glory and hypocrisy, from envy, hatred, and malice, and from all uncharitableness, Good Lord, deliver us."

4. We need treble protection from these terrible evils of which we are all too prone to fancy ourselves free.

* HEAVEN / LEAVEN } Quo spatio distant?

(1) If they exist in our brethren, they cannot fail to manifest themselves in their conduct towards us, and we shall suffer in consequence.

(2) Because we are one with our brethren, their existence in the hearts of any will weaken the whole community, even those who escape the outward manifestation of these vices.

(3) And last, and most important of all, we need to watch and pray constantly, lest these evil things find lodgment in our hearts; seeking with all diligence the only cure, namely, that the Holy Spirit will deign to cleanse and purify the thoughts and intents of our hearts by His own blessed presence and indwelling, that we may perfectly* love God and worthily magnify His holy name.

5. The best way of considering the working of this insidious vice will be by means of an example, and to illustrate it we will take the case of Nicodemus. This man was one of the Pharisees, whose modern representatives are among the leaders of religious and scientific thought. He was a favourable specimen of his class, for he believed that Jesus Josephson was a teacher sent from God, and in his opening words gave a very good reason for his belief.

6. Accordingly the prophet, in accordance with his invariable custom, took him on his own grounds and began to teach him, saying, "Verily, verily I tell you, if any one be not born from above, he cannot see the kingdom of God." Immediately the latent hypocrisy in Nicodemus' heart shows itself. On his own showing he ought to have been willing to sit at Jesus' feet and learn with all humility; but he misses the point of the word ἄνωθεν, treating it as if it merely meant *again*, and begins to make short-sighted objections of a physical nature, the absurdity of which our present

* Be ye therefore perfect, even as your Father which is in Heaven is perfect.

knowledge enables us to see. Let us be warned by his example, and not be puffed up by our greater knowledge.

7. We are reminded of a well-known passage in Milton's noble poem—

> ". . . him* there they found
> Squat like a toad close at the ear of Eve,
> Assaying by his devilish art to reach
> The organs of her fancy, and with them forge
> Illusions as he list, phantasms and dreams,
> Or if inspiring venom he might taint
> The animal spirits (that from pure blood arise
> Like gentle breaths from rivers pure); thence raise
> At least distempered, disconnected thoughts,
> Vain hopes, vain aims, inordinate desires,
> Blown up with high conceits engendering pride.
> Him thus intent Ithuriel with his spear
> Touched lightly; for no falsehood can endure
> Touch of celestial temper but returns
> Of force to its own likeness—up he starts
> Discovered and surprised."

8. So at our Lord's first words does Nicodemus show himself in his true colours as a short-sighted hypocrite, and not the humble disciple who alone could learn such things as the Saviour of the world had to teach him.

9. And the case with the Church was just the same. The early converts, instead of following the instincts of the new life which they had received, and desiring like new-born babes the guileless milk† of the word spoken by those set for the purpose, receiving it at the hands of those whom their fathers‡ in Christ appointed for the purpose, § began, as at Corinth, to walk as men in their natural powers, quarrelling like a pack of unruly children, and, neglecting the only food which they were capable of assimilating, soon

* To wit, Satan. † 1 Pet. ii. 2.

‡ So St. Paul to the Corinthians: "I begot you, Apollos gave you your feeding-bottles, but your growth was of God."

§ Or mothers for that matter. Compare Gal. iv. 19; Matt. xii. 48-50 Gal. iii. 28.

became sickly and weak. Or like the Galatians, instead of adopting the only attitude which their spiritual stature justified, and being content to lie at their mother's breast and suck, they sought to be perfected in the flesh, by yielding obedience to the external law of Moses. They began to make use of their natural and intellectual powers in place of being content, like the young of animals and plants, to live and grow by the law of the new life begun in them by the operation of the Spirit of God. Accordingly we find St. Paul addressing them as children yet unborn, of whom he travailed in birth again till Christ should be formed in them.

10. So did the Church, at the instigation of the enemy, leave her simplicity and hide the leaven of hypocrisy in the three measures of meal, nor could any entreaties of the *men** in Christ, of the fathers who begot them, prevail upon them to cleanse out the leaven so introduced, and so it came to pass that all St. Paul's Asiatic converts turned from him.

11. But the lesson will not be complete without an example to follow. Let us then turn to some others who were as yet untainted with this evil thing. St. Paul gives us an example when he writes: "We do you to wit, brethren, of the grace of God given in the Churches of Macedonia, that in much trial of affliction the abundance of their joy and the exceeding depth of their poverty abounded to the wealth of their simplicity."

12. Or for another example we have the case of Alexander, who having conquered the world, is said to have wept for sheer vexation that he had no more worlds to conquer, so showing how poor he esteemed himself, though he had all that this world could give.

13. Or, not to want an example of undoubted authority, we find St. Paul writing: "Brethren, I do not reckon†

* Compare 1 Cor. v. 6, 7.

† λογίζομαι. Almost exactly the familiar Americanism "I reckon" or "I calculate." So does one touch of nature make the whole world kin.

that I have attained but one thing, what is behind I forget, and stretching forward to what is before me, like a gaze-hound I hunt after the prize of the calling from above of God in Christ Jesus. So let those of you who are adult be like-minded with me in this."

14. It is matter of tradition, at least in some quarters, that St. Paul was physically insignificant, owing to short stature, defective vision, or what not. However this may be, in the spiritual sphere Saul of Tarsus stands out like Saul, son of Kish,* a head and shoulders above his contemporaries. See him go up to Jerusalem, according to revelation, with Barnabas and taking Titus with him. See him refusing submission for an hour to some false brethren, who sought to pry into his Christian liberty, and bring him, by means of his Greek companion, Titus, into bondage to the external law of Moses. See him make known *his* gospel to St. Peter and those with him, and note the combination of boldness and modesty in his relation of the event to his Galatian converts, boldness on their behalf compelling him, for love of them, to relate what nothing else would have made him refer to. See St. Peter compelled to recognise the power of apostleship working in him towards the Gentiles, even as in St. Peter towards the Jews, and to give to him and to Barnabas the right hand of fellowship in the one apostolate. See how even his fellow-apostle to the Gentiles is dwarfed beside him both here and afterwards at Antioch, when he is carried away by St. Peter's dissimulation, and Saul of Tarsus has to face the world alone, and withstand St. Peter to the face for the sake of his Gentile converts.

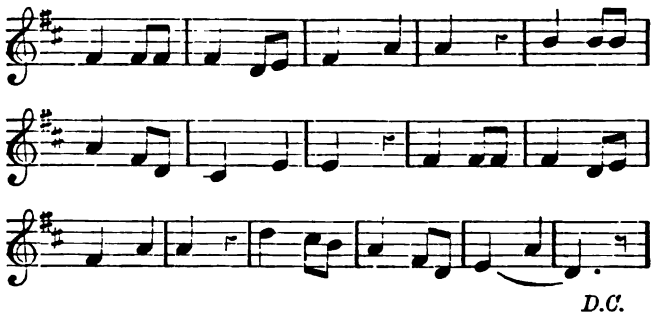
15. But some may even say, what many will probably think, namely, that they have no wish to be a Paul or a Peter. For their part they are content to do their work in

* For some hint of what Saul, the son of Kish, was in natural things, and Saul of Tarsus in spiritual things, see Robert Browning's poem, *Saul*.

the world, and fill their little place. Let them not fear! but rather let them rest assured that there are many dwellings in Our Father's House, and let them be so minded as St. Paul would have us all to be, and do with their might whatever by God's good gift their hand findeth to do, be it great or small.

16. And let them abide each in his place, looking for the blessed hope, even the manifestation of the glory of the Great God and Saviour Jesus Christ, Who gave Himself for us that He might cleanse us from all lawlessness, and purify us to Himself for His own people, zealous of good works.

17. "Let the little ones come to me; do not hinder them."



CHAPTER II.

THE GOOD SEED.

"AND He set before them another parable saying: The kingdom of the heavens is become like unto a man sowing good seed in his field. But while men slept, his enemy came and sowed darnel over the field, in the midst of the corn, and left."

1. So spoke the prophet of Nazareth. He was sowing the good seed, but His hearers slept,* and so the enemy came and sowed darnel in their hearts. He did not seek to gather it out, lest He should root out His own good seed. But when it sprang up and brought forth fruit, He was careful to burn the seed of the serpent instantly in the field that brought it forth. Meanwhile He contented Himself with this parable, so continuing to sow the good seed regardless of the unceasing malice of His enemy.

2. And how did He, The Wonderful Counsellor, do this? See His mighty working in the case of two of His own Twelve. The good seed in St. Peter's heart sprang up and brought forth fruit after its kind in the noble confession: "Thou art The Christ, The Son of The Living God." And his Master exclaimed, "Blessed art thou, Simon Jonasson . . ." The harvest time had come in this honest and good heart, and the reaper put in the sickle immediately.

3. But some of the enemy's seed had found lodgment there, and bore its fruit directly afterwards, and was as

* "What, could ye not watch with me *one hour?*" said He at the last.

promptly burned in the same field: "Get behind me, Satan! you are a stumbling-block to me, for your thoughts are not those of God but those of men." So did the prophet of Nazareth leave an example for His Twelve to remember afterwards.

4. But all the hearts were not honest and good like this one, and all His care could not prevent the seed of the enemy from coming to maturity in congenial soil to the exclusion of the good seed. And so after the sop He said to Judas Iscariot, "That thou doest do quickly." It was not too late then. Why did not Judas fall at his Master's feet and abjure the act he had contemplated? But no, the evil seed must bring forth fruit after its kind also, and so the counsels of the enemy prevailed with this son of perdition until he went and hanged himself. The burning of the tares in other hearts caused terrible pain, as when for the second time the cock crew, and Peter remembered the word how Jesus said to him, "Before the cock crows twice you will deny me three times," and rushed out and wept.

5. However, in due time the Lord, Whose name is The Mighty God, triumphed, and the Twelve Apostles went forth with full commission from Him, even as He had from the Father, to sow in their turn. And again the enemy was not idle nor men watchful, and so again the darnel seed found lodgment in the hearts of the hearers. So long as the company was small, the faithful Twelve doubtless followed the example of their Master, and took care to see the tares burned as soon as ever they came to maturity.

6. But soon the baptized became too numerous to receive the individual attention necessary to oppose and defeat the wiles and machinations of the enemy. So the Lord sent His angels, men clothed in white, to stand at the head of individual congregations, to be to them in the place of the Lord Himself, set under the apostles, and subordinate to them, and wielding their authority, which was that of their

divine Master, each in the congregation over which he was placed. To them was committed the duty of seeing the crop of the enemy's seed gathered and burned in the hearts of the faithful of the flock. And when in any case the good seed failed, and a whole crop of tares was produced, upon the angel, and those serving under him, fell the terrible duty which we see laid upon them in 1 Cor. v. 4, 5.*

7. It will be seen that, in the action the presence of the apostle (and therefore of the Lord) was not wanting, even if he were not present in the flesh; and doubtless the apostles, whenever possible, acted in their own person as St. Paul appears to have done in the cases of Hymenæus and Alexander, 1 Tim. i. 20.

8. In any case it is evident that the Lord's appointed way is to have an angel, with full authority to act, at the head of each congregation, as seen in the cases of the seven Churches in Asia, mentioned in the Revelation of Jesus Christ which God gave to Him† to show to His servants things which must be in the near future, and which He sent and signified by his angel‡ to his servant John.

9. However, it is time to see something of the nature of these "zizania," which is the word used in the original. A learned writer says: "It is generally agreed that this much-debated name refers to the *Lolium temulentum* (darnel grass). This is a grass common in Palestine and many other parts of the world, which until the head is well out of the sheath very much resembles wheat; hence it has been called 'degenerate wheat,' from a very ancient idea, still prevailing in

* It is not certain that there was an angel over the Church at Corinth at this time. Indeed everything appears to point to a contrary conclusion. But be that as it may, it is certain that, in the enforced absence of apostles, the procedure would be that described.

† Note how, even now in the heavens, He receives as man for men from the Father, thus binding His faithful people to the throne of grace.

‡ An interesting point arises here. Of course this was an angel of the Lord. But was he also John's angel? Compare Acts xii. 15; Matt. xviii. 10.

the East, that it is such, and has grown up from good seed-wheat sown. It is dreaded, not merely because it does not produce bread-corn, but because its seeds, though very small ones, if not carefully sifted out* from the wheat, but ground up with it, seriously affect the brain, at first with vertigo, and then with paralysis and death."

10. Here, then, we see what dangerous stuff this seed of the enemy is, how it finds entrance even into an honest and good heart in moments of inattention, and how when it has entered it involves a double danger:

(1.) If not burned in the field before garnering with the wheat, it may come, through carelessness or inattention, to be ground up with the wheat and be eaten by the flock. Can any one doubt that the woman who hid the leaven in the three measures of meal has, through inattention, suffered large quantities of this devil's corn to be ground up and baked into bread, possibly sometimes alone, and certainly often in large quantities mixed up with the good corn, producing the spiritual vertigo and death-like trance in which her children are found at this day in many parts of her household? May we not take up the words of Isaiah and say, "Except the Lord of Hosts had left us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah."

(2.) If these pernicious seedlets are not scrupulously excluded from the seed-wheat, it is evident that the ministers of Christ may themselves inadvertently do the devil's work and scatter his pernicious darnel stuff among the good seed in the hearts of the flock.

* Our Blessed Master said: "Simon! Simon!! Lo, Satan has demanded you for sifting as corn." *ἐξαιτέω* to demand or ask from another. *ἐξ τίνα* to demand a person, especially a criminal (Hdt. i. 74) or a slave, for torture (Antipho. 144,28). Observe that the pronoun is in the plural, and included at least all the Twelve. In the following sentence the singular is used: "But I have prayed for *thee* that *thy* faith fail not; and thou when thou art converted strengthen thy brethren."

Christian, seek not yet repose,
Hear thine angel-guardian say,
Thou art in the midst of foes—
Watch and pray.

Principalities and powers
Muster their unseen array
To seize on thine unguarded hours—
Watch and pray.

Gird thy God-sent armour on,*
Wear it ever night and day,
Ambushed lies † the evil one—
Watch and pray.

Hear the victors who o'ercame,
Still they mark each stripling's way,
All with one sweet voice exclaim—
Watch and pray.

HEAR, above all HEAR Thy Lord,
Him thou lovest to obey,
HEAR WITHIN THY HEART the word—
Watch and pray.

WATCH as if on that alone
Hung the issue of the day,
PRAY that help may be sent down—
WATCH and PRAY.

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* To wit: The Girdle of Truth.
Breastplate of Righteousness.
Sandals, The Gospel of Peace.
Shield, Faith.
Helmet, The sure Hope.
Sword of the Spirit.
All-prayer in the Spirit.

† He is a liar and the father of it; consequently he loves not the light, and so *lies*, *ambushed* if possible, but *lies* in any case.

CHAPTER III.

THE MUSTARD SEED.

He placed before them another parable, saying: "The kingdom of the heavens is like a grain of mustard seed, which a man on receiving sowed in his field." "If ye have faith as a grain of mustard seed, nothing shall be impossible to you."

1. This parable has a truth which is much overlooked in these days. Faith is the gift of God, and like every good and perfect gift comes down from the Father of Lights, with Whom is no variableness, neither shadow of turning.* Now faith comes by hearing, and hearing by the word of God. And when we receive some grain of faith—though it be small as a grain of mustard seed—we should be careful to follow the instructions given in this parable. The word of God may reach us in many ways. When by hearing we receive some tiny grain of faith, the next thing to do is to sow it each for himself in his own heart. And because in these days faith is rare, let each cherish most carefully any grain of this precious seed he may receive, not laying it aside in a drawer for future use, but sowing it at once in his heart. There let him guard it carefully † from

* Compare Mal. iii. 6.

† A word of warning here against the evil habit of proclaiming aloud the fact, when we receive such precious seeds of faith, lest the precious germ be stolen, or lest its tender growth succumb to the rough usage of others. This pernicious practice is especially encouraged in the so-called "Salvation Army," and appears to be a device of the enemy to induce men to destroy what he cannot reach himself.

noxious vermin, and expose his heart as a watered garden to the wind of heaven (the breath of the Spirit of God) and to the rays of the Sun of Righteousness; in short to all the healthful and life-giving influences of heaven. Then will it swell and germinate, and sprout and grow, and become a tree, so that the birds of heaven will come and take shelter in its branches.*

2. It is to be noticed that the birds of heaven here spoken of are not described as doing any harm to the tree, but as taking shelter in its branches, delighting in the shadow it affords. This is not the action of the enemies of God and man, but rather of the blessed and elect angels —those liturgising spirits which are sent forth to service,† because of those who shall obtain the blessed lot of everlasting salvation through Jesus Christ. In the original Greek the birds of the parable of the sower are called "birds of heaven" in one only of the three gospels which contain the parable. Whether the blessed angels may not covet, and occasionally eat, the good gifts which men reject, we need not inquire; but in the parable now under consideration, they are clearly represented as taking shelter and resting in the branches of the tree, which springs from the mustard seed of faith sown in our hearts. Moreover, since all kinds of birds take shelter in trees, it is clear that unless they are in some way excluded, the evil spirits might rest in the branches. It seems therefore certain that the special service which the blessed angels render us during our pilgrimage in mortal flesh is to protect us—especially those whose faith has attained some stature—from the approach and defiling contact of unclean spirits.‡

3. Next, let us consider the passage of St. James to

* St. Mark says: "It makes great branches, so that the birds of heaven are able to take shelter under its shadow."

† *Deaconship* in the original. *Men* are called to royal and priestly honours.

‡ Compare 1 Sam. xviii. 10, 11; 2 Chron. xviii.; 1 Tim. i. 20, &c.

which reference has already been made. This throws much light on the parable now before us, and moreover contains a special lesson for these days of great advances in physical science. Translating as closely as possible it reads thus: "Be not planet-struck,* my beloved brethren. All good giving and every perfected gift is from above, coming down from the Father of The Lights, with Whom is no parallax nor shadow of trope."

4. First, as regards the parable. We see that faith is in the giving as a grain of mustard seed. And that is a good giving, for men seldom prize what costs them no trouble: so Our Loving Heavenly Father does not give us faith like a treasure hid in a field, which any one finding would be apt to squander, and so be left destitute; He gives it in the form of tiny germs, which, if we are as we should be, we shall constantly receive. Moreover, in love and compassion for us, and because He delights in our intelligent co-operation, He makes the proportions to which our faith may attain in some measure depend upon ourselves, while yet we are absolutely dependent upon Him for even a germ of this precious seed. Not so, however, is the perfected gift. To what dimensions the tree of faith may attain it is difficult to even attempt to say. But it is evident it will soon cease to need the protection it at first requires, though all plants have smaller and more insidious foes. When it attains a full and proper growth it forms a shield, behind which we may rest safe from all the fiery darts of the enemy, which are quenched by it and become powerless to injure us when that is duly interposed.

5. Next, as to the special lesson which St. James's words contain for these days. It is evident that the whole figure is astronomical, and as it is difficult to suppose St. James knew anything of modern astronomy, it will be well

* Or perhaps: "Be not as planets," in which case the words contain a most solemn warning for "stars."

to see how his language bears comparison with the science of these days, and how the Inspired Word is equal, and more than equal, to all possible demands on the part of rational and intellectual man.

6. First, then, St. James warns us not to accept gifts from planets, meet emblems of those deceiving spirits which belong to this earth,* although to our short-sightedness they appear to move among the heavenly host; just as the planets belong to the solar system, being companions of the earth, although in appearance they move among the fixed stars, which are of a completely different order, and are separated from the planets by spaces past the power of man to conceive, being in fact suns often far exceeding our own sun in magnitude and glory, and doubtless having systems of planets of their own, far exceeding in beauty and complexity that of which our own earth forms an insignificant member.

7. Turning our eyes away from these insignificant wanderers upon the face of the sky, and looking abroad into space, we soon find that the whole solar system, including the most distant planets, is a teeny tiny object in the infinity of space, while the earth shrinks to a mere dot, whose diameter bears no appreciable relation to its distance from the nearest of the fixed stars.

8. These so-called fixed stars are really suns like our own, but in many cases far more glorious, while in some cases the astronomer's telescope reveals to him double and multiple stars. In short, there is no apparent limit assignable to the magnitude or complexity of the heavenly host. And even the nearest of them is so inconceivably distant that the diameter of the earth bears no sort of comparison to it, and they appear in precisely the same position from whatever part of the earth we regard them.

9. Nevertheless, astronomers have succeeded in arriving

* *I.e.*, the prince of the power of the air and his subordinate spirits. See part ii. of vol. i.

at some sort of measure of the abyss which separates the solar system from the nearest of the fixed stars by a device which I will try to set forth in simple language. The earth, then, is an insignificant member of the solar system, neither so near the sun as some, nor so remote as others, of the planets, some of which greatly exceed it in size and in the magnificence of their surroundings. Still it is for man of course by far the most interesting. In order to find its place in the physical universe, the first step is to determine its distance from the nearest of the stars proper; that is to say, from the sun, around which it circles, and which is itself, so far as can be judged, but an insignificant member of the heavenly host which are known as fixed stars, not because they are fixed, but because they appear stationary to the limited powers of observation which man, until recently, was able to bring to bear upon them.

10. In early days the whole of the heavenly host were regarded as circling round the earth; but Galileo perceived the truth, namely, that "they stand as a garment," while the earth revolves on its axis like a lump of clay * on a potter's wheel, and by its revolution produces the apparent rising and setting of the heavenly orbs. For maintaining this truth he was accused of heresy, because his contemporaries were so short-sighted as to suppose it incompatible with the revelation contained in Holy Writ.

11. Concerning the distance of the sun, astronomers have long laboured to get reliable information. It varies within certain comparatively narrow limits, and is so much greater than any merely terrestrial distance that its exact measurement is hopeless: all that can be done is to correct from time to time, as opportunity occurs, the estimate which the transits of Venus and other phenomena enable us to form. Yet the

* "It is turned as clay to the seal; and they stand as a garment" (Job xxxviii. 14). Is it possible that the earth itself is the potter's wheel on which human nature is being fashioned? Compare Jerem. xviii. 1–10; Isaiah lxiv. 8; Rom. ix. 21.

learned and indefatigable Piazzi Smyth, Astronomer Royal at Edinburgh, maintains that this distance is "nailed to the mast" of the Great Pyramid, and along with many other signals, displayed at different points of the rigging of the same singular vessel, flies to this day for men of science to read if they will.* By means of his deductions from the dimensions and symbology of the Great Pyramid, he gives the mean distance as 91,840,000 British statute miles nearly. And the distance so given by him is undoubtedly something very like a mean of the best modern results.†

12. Having thus obtained a measure in terms of terrestrial units of this distance, we have made a long stride towards an absolute measure of celestial distances within the solar system; but we should be as far as ever from any idea of the distance of the fixed stars but for one fact. The earth is not stationary; it has *wings* whereon it flies round and round the sun, and astronomers take advantage of this fact in order to make observations of the heavenly bodies from different points in the path along which it flies. In this way they are enabled to take observations from the two ends of a base of about $183\frac{1}{3}$ millions of British statute miles; and observing the fixed stars with carefully mounted telescopes, they have found that the position of some of them is slightly different when observed from opposite points in

* The writer begs that this reference may not be misunderstood. On some points he differs widely from the learned Edinburgh astronomer, notably in his estimate of the book called "The Unseen Universe." Still the learned astronomer's careful and industrious measures of the Great Pyramid are above all praise, and his theory at least gives an adequate and intelligible answer to the following questions, for which it is by no means easy to find answers which will bear a moment's consideration:—"What is the Great Pyramid? With what motive was it built? And whence was the energy and skill derived to design so profoundly and execute so admirably?"

† It was not when first calculated, but modern astronomers have since found reason to revise their estimate of the sun-distance.

the earth's orbit. This difference is called "parallax" by astronomers, and on referring to the *Encyclopædia Britannica*, the writer finds that the star known as 61 Cygni has an observed parallax of 0".3483, or something over one-third of a second, corresponding to a distance of about 592,210 diameters of the earth's orbit. In the same way another star, α Centauri, is found to be distant forty-one billions * of miles, a distance which is perhaps best brought within the possibility of human conception by saying that light, which crosses the space between the sun and the earth in something over eight minutes, takes about seven years to traverse the space between the earth and α Centauri.

13. Any one who knows anything of trigonometry will understand that the measurements obtainable by such a method as that described must of necessity be of the roughest possible character. The fact is that people confound two things, namely, exactitude of angular measurements, and exactitude of linear distances resulting from such measurements. Modern methods enable astronomers to measure angles within a probable error of less than a single second. But few of the stars exhibit a parallax so great as this, and such results as have been obtained by the greatest nicety of observation are still so minute as to elude all attempts at exactitude, while the distances calculated by this method vary incredibly for the smallest difference of observed parallax.

14. But we have said the earth has wings, and the expression *wings of the earth* occurs in some notable passages of Scripture, though it is found generally as a marginal reading, the symbol not being understood.† Let us then

* The computed distance in British statute miles is approximately indicated by the figures 41,240,000,000,000. It will of course be understood that these calculations are only given *exempli gratiâ*, and make no pretensions to accuracy.

† And this being so, how extremely short-sighted is the man who insists on putting narrow interpretations on the sublime language of Holy Writ.

endeavour to arrive at some rational idea of what may be intended by the expression; and since a homely illustration will often help us, let us see whether the following narrative will give us any assistance. The story runs that King John once met a prelate of his court, whom we will call the Abbot of Aberbrothok, and, being displeased with him, summoned him to answer three questions on the following day under severe penalties, the least of which was the loss of his dignity and office. This much distressed the worthy man, and he was walking about his grounds, in obvious discomposure, when he met a rustic, whom we will call William Stubbs, a man who happened greatly to resemble him in personal appearance. Being on terms of some intimacy with him, the rustic asked the good Abbot what was amiss, and, on learning, offered to take his place next morning and answer for him, if the Abbot was afraid to face the trial; and the Abbot, being at a loss, agreed that it should be so.

Accordingly next day the rustic appeared in the full robes of the Abbot, and the first question propounded by the King was: "How long would it take me to ride round the world?" To this the seeming Abbot replied: "Get up with the sun, and ride with the same, and ride till he comes to the same place again, and you will do it in twenty-four hours." This could not be gainsaid, so King John proceeded to the next question: "How much am I worth?" To this the seeming Abbot replied: "Our Lord was valued at thirty crowns; I think you may fairly be rated at a crown less; so let us say you are worth twenty-nine crowns." No objection could be made to this reply; but King John was bent on catching out his witty opponent, and for the third question asked him: "What am I thinking?" "Well!" says the man, "you are thinking that I am the Abbot of Aberbrothok, and all the while I am plain William Stubbs." And so the rustic answered the three questions for the

Abbot, and got him out of his scrape. The bearing of this story lies in the application of it. The particular use now intended is to point out that if the rustic had used the sublime language of the Bible instead of his own homely vernacular, he might have bidden the King, in answer to his first question, to "take the wings of the morning, and go forth with the sun in his circuit." Now suppose the question to be how long it would take to travel six hundred millions of miles, this might be answered by saying: "Take the wings of the earth, and it will occupy rather more than a year." Or again, if it were asked how long it would take to travel forty-one billions of miles, the answer might be: "Take the wings of light, and you will do it in about seven years."

15. Referring now to the passage in Job (xxxviii. 12, 13), we find the Almighty asking Job: "Hast thou commanded the morning since by days, and caused the Dayspring to know his place, that it might take hold of the wings of the earth, that the wicked might be shaken out of it?" Now, if we suppose this "Dayspring" to be identical with the magnificent orb, or multiple star, called by St. James "the Father of the Lights," we shall see that the passages mutually explain each other. St. James tells us that with the Father of the Lights is no parallax nor shadow of trope. Few of the fixed stars so far exhibit any appreciable parallax; τροπὴ means a *turning*, and so is used to denote the *solstices;* and the only way in which any sort of attempt could be made to estimate the distance of a remote star would be by observing it at the *solstices;*—using the term to mean the opposite ends of a diameter of the earth's orbit. Or supposing a shadow, or parallel projection, of the earth's orbit projected on a star, then if the shadow, as seen from the earth, had *any appreciable size*, it would be possible to estimate its distance. This however is quite impossible with the more distant of the fixed stars, which may, in strictly sober and scientific

language, be said to exhibit no shadow of the earth's orbit (or τροπη). Similarly, it would be quite impossible for Job, or any other man, to make this remote and magnificent "Dayspring" to take hold of the wings of the earth. Strive as man may, no effort of his, though he make all possible use of the wings of the earth, shall enable him to cause the Dayspring to know his place. Whether or not physical science shall ever succeed in detecting this magnificent member of the starry hosts, all analogy points to the conclusion that some such mighty orb, or multiple star, really exists, and is referred to in these two passages. Modern science is fond of theories of evolution, and these are generally supposed to be opposed to the biblical account of the physical universe; but in speaking thus of "The Father of the Lights," St. James opens out a possible theory of evolution far exceeding—even as heaven does the earth—all merely human theories on the subject. Whether the passages thus noted and explained justify and elucidate what was said in paragraph 3 of the first volume of this booklet the reader must judge.

16. So far as the writer knows, this type of the "Father of the Lights" has never received the elucidation now possible, in the light of modern science; and it will be found a most fruitful one. He will therefore endeavour to set before his readers some of the light he has gathered from it, beseeching them to remember that Christ is in them except they be reprobate, and that if in any part of this book they hear the voice of the Good Shepherd, they are responsible for acting upon what they hear; and if any appear to be spoken against in aught that is spoken by His voice, let them refer to Jeremiah xviii. 1–10, and be wise in time.

17. First then as regards the passages referring to this type. A very important one is 2 Peter i. 19–21, which may be rendered thus:—"And we hold more firmly the

word of prophecy,* to which you do well in taking heed† as to a lamp shining in a squalid place, until the day dawn, and the Light-bearer arise in your hearts; knowing this first, that no written‡ prophecy is produced capable of self-interpretation. For never at any time was prophecy brought by the will of man, but being borne along under Holy Spirit men spoke from God."

18. Here the word used is φωσφόρος, and St. Peter's readers are instructed to give heed to the spoken word of prophecy until some event which doubtless has several interpretations. If we take this "Light-bearer"§ to mean, as doubtless it does, the Lord Jesus Christ, then this φωσφόρος of St. Peter is identical with the *Father of the lights* of James i. 17 and with the *Dayspring* of Job xxxviii. 12. But the Lord Jesus Christ has many names. One of these is the "Sun of Righteousness;" another is "The Morning Star." And just as in the natural heavens the morning star‖ appears at or before dawn, preceding the sun, so are these two figures found in close conjunction in Holy Writ.¶ So here the term "Light-bearer" is pregnant with meaning, and calls to mind at once the Morning Star, herald of day; the Sun of Righteousness; and the Father of the Lights.

19. Then the term "Dayspring" is used in the Authorised Version in Luke i. 78, and this is doubtless in accordance with

* It must be remembered that the spoken word of prophecy abounded exceedingly in the early Church, and to this St. Peter here refers. Compare 1 Cor. xiv. 26–33; Acts xi. 27, 28; xxi. 8–11, &c.

† So much did prophecy abound that St. Paul had to issue a warning on the subject in even stronger terms. See 1 Thess. v. 19, 20.

‡ St. Peter appears here to contrast written prophecy—*e.g.*, his own epistle which he was writing—with the spoken prophecy already alluded to.

§ Holman Hunt's picture, "The Light of the World," links together in a marvellous manner the present times with this passage of St. Peter and Rev. iii. 20.

‖ Sometimes Jupiter, sometimes Venus.

¶ So in Job xxxviii. 12. The Septuagint has Ἡ ἐπί σοῦ συντέταχα φέγγος πρωϊνόν; Ἑωσφόρος δὲ εἶδε τὴν ἑαυτοῦ τάξιν.

the analogy of faith, for John Baptist was the harbinger of the Father of the Lights, when He was born of a virgin and made man for our salvation; and this is clearly referred to in the words προφήτης τοῦ ὑψίστου (Luke i. 76) and ἀνατολὴ ἐξ ὕψους (Luke i. 78).

20. There is another remarkable reference to this type in Isaiah xiv., where the word *Lucifer* is used in the Authorised Version, being the Latin equivalent of the word used by St. Peter (φωσφόρος). In the Septuagint the word is identical with that translated *Dayspring* in Job xxxviii. 12. In this passage (Isa. xiv. 4–23) we have a prophecy concerning the king of Babylon. Now it is well known that Rome is the spiritual antitype of Babylon,* and it will be seen that the "Father of the Lights" is a very appropriate symbol of the Pope of Rome, who claims universal dominion, temporal and spiritual; and whose bishops, cardinals, and other dignitaries are indeed lights of the Catholic Church, whose true scriptural symbol is found in the fixed stars. (See Rev. i. 20. "The seven stars are the angels of the seven churches"). Moreover the Septuagint has πῶς ἐξέπεσεν ἐκ τοῦ οὐρανοῦ ὁ Ἑωσφόρος ὁ πρωὶ ἀνατέλλων; which may be rendered:—"How is the Day-spring fallen out of heaven, the Dayspring that rose before dawn?" And this exactly describes the Pope of Rome, who teaches that the kingdom of God has come and has only to increase; so anticipating in his own person the rising of the Sun of righteousness.

21. But the sin of Babylon is not confined to Rome, for Babylon is not only the —— but also the Mother of harlots, and conspicuous among these is the Daughter of Tyre, concerning whom are many marvellous prophecies, notably in Isaiah xxiii., where, however, distinction must be carefully made between Tyre, Zidon, and Tarshish. The most pro-

* For an exposition of this type see "The Purpose of God in Creation and Redemption," 3rd edition—Thomas Laurie, Edinburgh; Hamilton, Adams, & Co., London.

bable interpretation seems to be thus, Tyre: Britain, that is to say, little Britain,* commonly called Great Britain. Tarshish: the greater Britain, perhaps including the United States of America, though they have set up housekeeping for themselves. Zidon: France for many reasons, but Isaiah xxiii. 4 seems especially to point to the nation that in the beginning of the present century contended with England for the mastery of the sea, and has long had a stationary population apparently incapable of increase, as well as a dearth of men of power in the political world. Ezekiel xxviii. appears again clearly to point to the horrors of the Revolution. If this be so then the prophecy concerning the king of Tyre contained in Ezekiel xxviii. has especial interest for the men of light and leading † in Britain at the present time.

22. It has been said that this book is intended for those that sigh and that cry for all the abominations that are wrought —where? Shall we say in Jerusalem, or in the land that is spiritually called Sodom and Egypt? Whatever be the spiritual name, however, there is no doubt of the thing signified—namely, modern Christendom. If any fear on reading the terrible indictment let him take courage and turn to Isaiah lxvi.; and let him, because of that fear of the Lord which is the beginning of wisdom, repent and turn, and for counsel let him turn and see what the Spirit wrote to the Church of the Laodiceans, Rev. iii. 14–22.

The mills of God grind slowly,
But they grind exceeding small;
Though with patience He stands waiting
With exactness grinds He all.

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* Old Neptune one day
Did to Liberty say,
"If ever I lived upon dry land,
The spot I should hit on
Would be little Britain;
For oh! it's a right little island."

† Whether any reference to two notable men of this century is to be found in this chapter, *viz.*, Benjamin Disraeli, vv. 2-10, W. E. Gladstone, 11-19, readers must judge.

I saw as in a dream sublime
The Balance in the hand of Time.
O'er East and West the scale impended
And Day with all its hours of light
Was slowly sinking out of sight,
While opposite the scale of Night
Silently with the stars ascended.
And like the Astrologers of old
In that bright vision I beheld
Greater and deeper mysteries.
I saw with its celestial keys,
Its chords of air, its frets of fire,
The Samian's great Æolian lyre
Rising through all its sevenfold bars,
From earth unto the fixèd stars.

And in the dewy atmosphere
Not only could I see but hear
Its wondrous and harmonious strings
In sweet vibration, sphere by sphere,
From Dian's circle light and near,
Onward to vaster and wider rings,
Where chanting through his beard of snows,
Mysterious, mournful, Saturn goes,
And down the sunless realms of space
Reverberates the thunder of his bass.

A TRANSLATION OF JOB XXXVIII.

FROM THE SEPTUAGINT.

1. And after Elihu ceased speaking, the Lord said to Job through hurricane and clouds:

2. Who is this that hides counsel from me,* and keeps back words in his heart, and thinks that I conceal? †

3. Gird thy loins like a man; I will ask of thee, and do thou answer me.

4. Where wast thou when I was laying the foundations of the earth? Proclaim to me thy sagacity if thou comprehendest. ‡

5. Who laid out its measures if thou knowest? Or who stretched out the line upon it?

6. On what have its sockets § been made to sink? Or who is the mason that used the plummet and square upon it?

7. When *stars* were born all my angels praised me with

* The exact translation of this verse is especially difficult. The words seem intended to show Job how near he had been to charging his Maker with folly.

† The Almighty seeks ever to reveal Himself, and if men do not perceive Him nor understand, it is for the reason given in Rom. i. 21–23.

‡ The object of the Almighty in this and the following chapters—and indeed in the whole book of Job—appears to be to hide pride from man's heart for ever: to show him that though a man should keep the whole law of God, in the spirit as well as in the letter, he could only say in the presence of God, "We are unprofitable servants, we have done but our duty."

§ The Greek is rather "To what have its eyelets been made fast?" which suggests the erection of a tent or the stretching of a sail, whereas the context demands an architectural metaphor which Piazzi Smyth seems to supply with wonderful *à propos*, in his books on the Great Pyramid.

a loud voice (subintellige:—Silet una gens humana, nec reddit ob terram gratias.)

8. And I enclosed the sea with isthmuses,* when it burst forth issuing from its mother's womb.

9. And I gave it garments of cloud, and swathed it in a swaddling band of mist.

10. And assigned it bounds, and set strongly barred gates † about it.

11. And said to it:—Hitherto shalt thou come, and shall not pass beyond, but in thyself shall thy waves dash themselves to pieces.

12. Or have I arranged the light of the dawn with reference to *thee?* And does the Dayspring ‡ know his place in the appointed order,

13. To lay hold of the wings of the earth, to shake the impious out of it.

14. Or hast thou taken earth as clay, and moulded the living creature, and when it spoke,§ placed it upon the earth?

15. Hast thou taken away the light from the impious,‖ or dashed to pieces the arm of the arrogant? ¶

* πύλαι first *double-doors.* Also *a pass* as *Thermo-pylæ.* Also *straits,* as Gibraltar and the Bosphorus. Also *an isthmus,* as of Corinth (bimarisve Corinthi). Observe that straits are really *mountain passes submerged.* The same conformation at an intermediate level constitutes an isthmus. The term πύλαι includes all three.

† One of these gates has been opened for the passage of ships, and is kept open by continual labour. The bars of the Panama gates have so far defied the attacks of man.

‡ Probably identical with "the Father of the Lights" of James i. 17, a type of our Lord Jesus Christ, with reference to Whom (and not to Job or another) the light of the dawn has been arranged; and Who does know His place in the appointed order, and will take hold of the wings of the earth and shake the impious out of it.

§ *i.e.* manifested life and individual consciousness.

‖ Compare verse 7 with Rom. i. 18–21. The human race all over the world fails in due worship of the Almighty Creator, Who therefore hides *The light* from them so that they grope on in darkness.

¶ Compare the treatment of Nebuchadnezzar, and of Herod, Acts xii. 21–23.

16. Hast thou come upon the spring of the sea, or walked in the tracks of the fathomless?

17. * Are the gates of death opened to the fear of *thee*, or have the warders of Hades crouched down on seeing *thee?*

18. Hast thou perceived the breadth of the whole † earth, Declare to me; How much is it?

19. On how much land ‡ does the light dwell? And what is the extent § of the place of darkness?

20. If thou wouldst lead me to their bounds, and if thou also understoodest || their ways,

21. Then I should know that thou wert living at the time, and that the number of thy years is great.

22. And hast thou come upon the treasures of snow, or seen the treasures of hail?

23. Hast thou stored it ¶ against the hour of thine enemies, against the day of wars and of battle?

24. Whence does the hoar frost proceed, or whence is the south wind scattered abroad under heaven?

25. Or who prepared a course for the boisterous rain-storm, and a way for its uproar,

26. So as to wet the earth where there is no man, the desert where man exists not at all,

27. To feed the untamed and houseless,** and to cause the young green shoot to spring up?

* Another prophecy of Christ.

† "The breadth of that which is under heaven." Piazzi Smyth's books on the Great Pyramid supply a marvellous comment on this passage, as well as on verses 4, 5, 6.

‡ Again Piazzi Smyth's books supply a wonderful commentary. See his chart of the world showing the great Pyramid marking the central point of the land of the whole globe.

§ Taking the two questions of this verse together we have what would be an unanswerable enigma without the knowledge of the spherical shape of the earth and the method of its illumination.

|| The illumination of the globe supplies an answer, but only a small and subsidiary one, to this sublime enigma.

¶ Supply: "as I have done."

** *i.e.* the wild animals.

28. Who is the father of the rain? Or who has begotten the drops of dew?

29. Is the ice born from the womb of any one; or the hoar frost in heaven, has any one engendered it,

30. Or does it descend like flowing water? Who has made the impious * fearful?

31. Hast thou forged the bond of the Pleiades † and burst open the fort of Orion?

32. Or wilt thou expound Mazouroth in his season, and the evening star upon his hair; ‡ wilt thou lead them?

33. Dost thou understand the turnings of heaven, or the coincidences of earthly life? §

34. Wilt thou summon cloud with thy voice, and will it hear thee with fear of rushing || water?

35. Wilt thou send lightnings, and will they go? Will they say to thee, What is it?

36. Who gave to women the wisdom of the web, or their science of embroidery?

* The wicked flee when no man pursueth, but the righteous are bold as a lion.

† A picturesque writer once compared the Pleiades to "a group of fire-flies in a silver net." Seeing the importance attached to them in Professor Piazzi Smyth's theory of the Great Pyramid and the attention they have always attracted, one is tempted to ask whether this wonderful constellation can be "The Father of the lights."

‡ The meaning of this verse is obscure. If by Mazouroth we understand the twelve signs of the Zodiac—which seems the most probable meaning—then the second clause may refer to the evening star appearing in his appointed place in Mazouroth; or "his hair" (*κόμη*, compare the Latin *coma*) may be a poetical expression for his brilliant rays.

§ The revolution of the celestial spheres was *the* problem of astronomy previous to the establishment of the present theory. Now the motions of double stars, of the whole visible universe and other "turnings of heaven" supply it.

The coincidences of earthly life are *the* theme of the poets and romance-writers of all ages.

|| *i.e.* will clouds burst and fall in a storm of rain at your word?

37. Who is he that numbers clouds in wisdom, and spread the earth as a couch for heaven? *

38. And dust is poured out for the earth; † I have set it as the pip ‡ on the die.

39. Wilt thou hunt prey for lions, or satisfy the souls of huge snakes?

40. For they fear in their lairs, and sit lurking in the forests.

41. Or who prepared food for the raven? For his brood have cried to the Lord as they wander, seeking their food.

XXXIX.

1. If thou knewest the season of birth of goat-stags § of the rock? or hast thou guarded the throes of deer?

2. Hast thou counted the number of their months of gestation, or loosed the pangs of their travail?

3. Hast thou reared their young without fear,‖ or wilt thou dissipate their pangs? ¶

* This again is difficult to render with certainty. It might be rendered "and turned the vault of heaven upon (or over) the earth"—*i.e.* as a builder turns the vaults of a cathedral roof over the nave. But this interpretation is open to two objections. 1st. The vault of heaven does not really rest on supports, so that the simile appears hardly worthy of the context. 2nd. We miss then the allusion which seems certainly intended to the fruitfulness of the earth under the healthful and life-giving influences of the natural heavens.

† Or "as earth." The meaning is obscure, but one intention seems plainly to be to intimate that dust is as intimately and indissolubly identified with the earth, as the pips (or dots on the several faces) with the die on which they are engraved.

‡ Is it possible *the pip* alluded to is the great Pyramid?

§ Probably alluding to some of the huge animals, Ovis Poli, &c., of the roof of the world.

‖ *i.e.* "Have you trained them to fearlessness."

¶ Or perhaps, "Wilt thou cause their young to be born."

4. They will wean * their fawns, they will be multiplied in birth; they will go forth and will not return to them.

5. Or who let go the wild ass free, and who loosed his bonds?

6. I gave him the desert for his abode, and the salt land for his quarters;

7. Laughing to scorn the crowds of the city, and not hearing the reproof of the tax-gatherer,

8. He will reconnoitre mountains for his pasture, and he seeks after every green thing.

9. Or will single-horn be willing to serve thee or to lie down at thy manger?

10. Wilt thou bind his yoke in traces; or will he plough thee furrows in the plain?

11. Dost thou trust him because his strength is great; wilt thou leave thy works to him?

12. Wilt thou believe that he will render thee thy produce; will he carry it into thy threshing floor?

13. The wing of the joyous the bird of paradise,† if he take it, the stork‡ and the ostrich.§

14. For she will lay her eggs into earth, and hatch them on a mound;

* Literally, "break off." In this chapter the Almighty seems at once to express His own tender care for and delight in the animal creation, and to call upon Job to sympathise in His own delight in these expressions of his character.

† *πελλασσα*. Not found in Liddell and Scott's Lexicon. The context indicates a bird pre-eminent for delightful wing-plumage.

‡ *ἀσίδα*. Also not found in L. and S. The A. V. gives *Stork* in the margin, a bird conspicuous for long and untiring flight in migration.

§ *πέσσα*. Also not found in L. and S. The A. V. gives *Ostrich*, whose habits are said to correspond to the description which follows. All three show forth the beauty or power of flight in some form. As previously remarked, the Almighty appears in this chapter to call upon Job to see how He expresses His own mind and character in the different members of the animal creation—asking him if he would not like to have a tame rhinoscerous to plough for him and bring in his harvest, &c. &c.

15. And forgets that the foot will scatter them, and beasts of the field trample them.

16. She is hardened against her brood, just as if they did not belong to her; she labours in vain without fear.

17. For the Almighty hath stilled for her the voice of wisdom, and hath not apportioned her the faculty of comprehension.*

18. Upon occasion she will raise herself on high, she will laugh to scorn † the horse and his rider.

19. Or hast thou endowed the horse with mettle and clothed his neck with terror? ‡

20. Hast thou clothed him in armour? § The glorious courage of his heart! ‖

21. He paws upon the ground, ¶ he prances, he rushes forth into the battle-plain in might;

22. Meeting a king he laughs him to scorn, and he will not turn aside for cold steel.

23. Upon his prancings dance the bow ** and the sword.

* *σύνεσις*: a *hitting, coming together, union.* Also *the faculty of comprehension;* evidently alluding to her lack of sympathy with her brood, which is part of the loving care of the Almighty for her, in striking contrast with the strong maternal instincts of some birds,—the common barn-door fowl, for instance, whose distress on hatching a duckling is proverbial.

† Here we see the *wing of the joyous.*

‡ Here there may well be a double allusion,—1st, to the natural timidity of the horse, whereby he avoids his enemies; 2nd, to the terror he in turn inspires when taken and trained for use in war. Compare the familiar, though almost obsolete, simile of a bent bow ("with necks like the bended yew"). In order to realise the full force of the simile, it is necessary to remember that the bow was no toy in those days, and that the modern action corresponding to the bending of a bow is to pick up a rifle and take aim.

§ It is doubtful if Job knew anything of this particular use of the horse, for though he had 7000 sheep, 3000 camels, 500 yoke of oxen, 500 she-asses, and a great household, no mention whatever is made of horses.

‖ Compare the description of the behaviour of the trained war-horse in "Ivanhoe" and elsewhere.

¶ Literally, "He digs in the plain."

** Of course the modern equivalent is the carbine.

24. And his anger spirits away the ground; and he will not obey until the trumpet sound.

25. But at the blast of the trumpet he says, Yoicks! and snuffs the battle from afar, and bounds and screams with delight.

VICTORY. Victory! Word that ennobles.
IRIS. The rainbow of hope, long deferred.
CROWN. Of the victor, won through long troubles.
TEMPLE. Of God, God incarnate, the Word.
OPHAZ. The land of gold, gold the most precious.
REST. For the weary, abode of the blest.
IRIS. Again, second symbol most gracious.
ARMY. Blest Mahanaim, East meeting West.

LOOK ON THIS PICTURE

"The heavens, even the heavens are the LORD'S; but the earth hath He given to the children of men."

"All power is given unto Me in heaven and in earth. Go ye therefore and teach all nations."

"My thoughts are not your thoughts, neither your ways My ways."

AND ON THAT.

" The world is mine oyster that with my sword I'll open."

"'Good friend;' quoth he, 'say the firm Roman to great Egypt sends this treasure of an oyster; at whose foot, to mend the petty present, I will piece her opulent throne with kingdoms.' So he nodded, and soberly did mount an arm-gaunt steed, who neighed so high that what I would have said was beastly dumbed by him."

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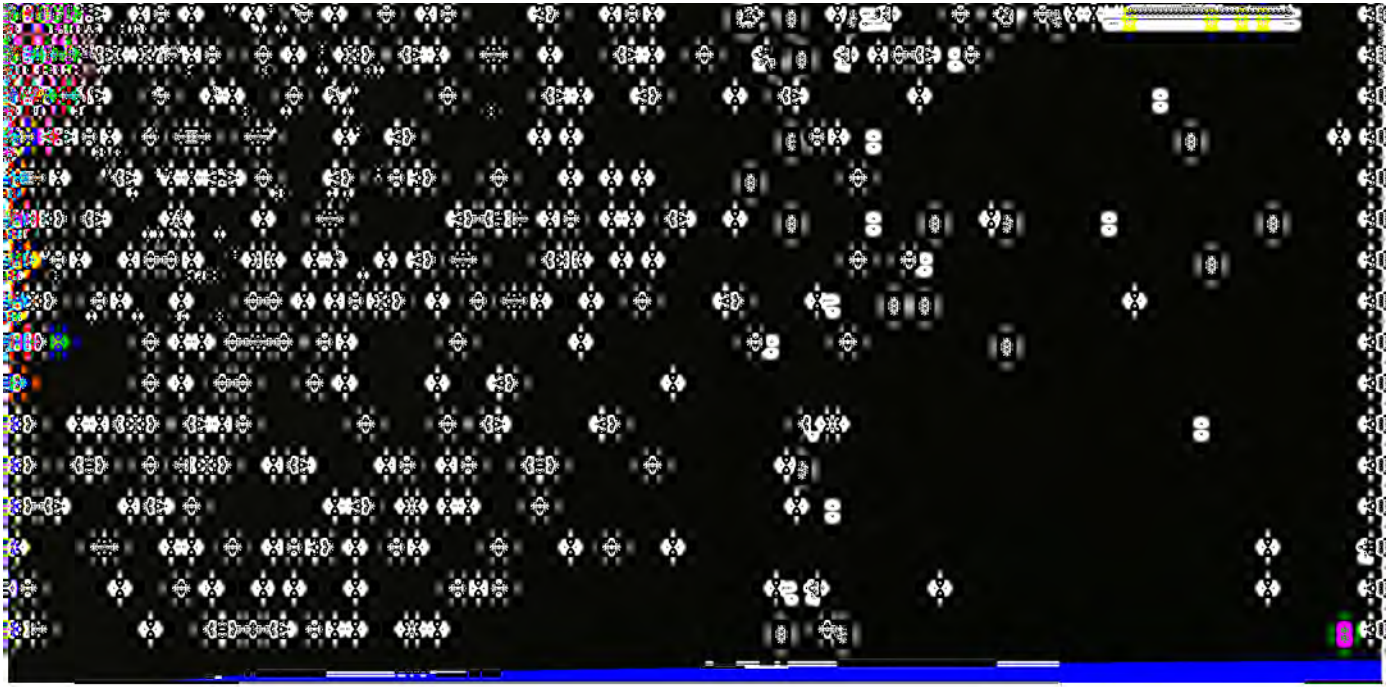
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